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A

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION

BY

THOMAS KERCHEVER ARNOLD, M. A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

CAREFULLY REVISED AND CORRECTED

BY REV. J. A. SPENCER, A. M.

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EXPLANATION OF ABBREVIATIONS, &c.

D., G., H., K., R., Z., stand respectively for *Döderlein*, *Grotefend*, *Hand*, *Krüger* *Ramshorn*, and *Zumpt*.

Numerals above the line refer to the *Table of Differences*; if followed by a *curve*, to the *Cautions*.

An accent after a word, thus (parent') shows it to be somewhat *emphatic*.

Words printed in *italics* in the Exercises are meant to call attention to something that has been said respecting them, or to some point which should be carefully attended to in connection with them.

Two or more words connected together by hyphens show that they are to be translated into Latin by one word; as "branches-of-learning," *artes*; "admirably-skilled," *peritissimus*, &c.

PREFACE.

THE present volume contains the First Part of Mr. Arnold's Practical Introduction to Latin Prose Composition; the introductory portion of the Second Part (as published by the Author) on the Order of Words in Latin; and nearly all the Longer Latin Exercises, Part I., a work which was published separately, but intended to follow immediately in order the use of the First Part of the Prose Composition.

This arrangement was adopted for the purpose of embracing as much valuable matter as possible within the compass of a reasonably sized volume. The First Part is complete in itself, and, so far as it goes, admirably fulfils the design of the author; yet, as the Exercises consist of single, short, and unconnected sentences, it was deemed advisable to introduce other and longer Exercises, in which the student should be taught practically how to arrange his ideas in passages of considerable length, and in which are involved most of the minutiæ and intricacies of the Latin idiom. For this purpose Part II. of the present volume is most excellently adapted. The work on the Latin Particles, which was published by the author as the Second Part of the Practical Introduction to Latin Prose Composition, is a production of much value and importance, and is devoted to a lengthened and full elucidation of the difficulties which stand in the way of one who would become a thorough and accomplished Latinist. It is intended—should the classical public demand it—to issue this work at an early date.

The principal advantages which the present volume offers over works of a similar kind are these. It contains a copious but concise illustration of Latin Synonymes drawn mainly from the standard treatise of Döderlein on this subject; there is, through-

out, a careful and precise notation of the Differences of Idiom between the Latin and English languages; a frequent calling the attention of the student, by way of Cautions, to nice points which might otherwise escape his notice; and a constant repetition, under new forms and combined with new matter, of what has gone before—the *iterum iterumque* of Virgil—till both the words and expressions, with their peculiarities, are fastened in the memory. In addition to this, the Exercises are wholly in English, that is, the English is given to be turned into the corresponding Latin; and full and very carefully arranged Vocabularies precede or accompany each Exercise. This plan is far superior—in the Editor's judgment—to the common mode of giving all the Latin words in the Latin order, simply requiring that the sentence be made grammatically correct by the use of the right cases, moods, tenses, &c. By such a course the pupil is not obliged to study and exercise his powers of reflection and observation to any great extent; but only to be tolerably well acquainted with grammatical forms and usages; he learns to expect the helps of the Latin words; he pays little regard to the peculiarities of the Latin order; and is very apt to be sadly puzzled when an English sentence or passage is given to him to be turned into Latin. On the contrary, by using Mr. Arnold's method the student is compelled to examine well and constantly the mode which the Romans had of expressing their ideas, and in what respect it differs from our own, as well in regard to the choice as the collocation of words and sentences; and almost of necessity his memory has to be stored with a large supply of words and phrases for continual use.

Great care has been bestowed upon the volume, for the purpose of securing accuracy and clearness of arrangement; and it is trusted that it will not be found inferior to any issues of the American press.

J. A. S.

New-York, *March 16th*, 1846.

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INTRODUCTORY REMARKS.

On the Arrangement of Words in a Latin Sentence.

1. The general distinction between the English and Latin order is this:

2. ☞ In Latin the *governed* and *dependent* words generally stand before the words *on which they depend;* so that in simple sentences, the verb, when not particularly *emphatic*, stands at the end of the sentence.

3. Thus in simple narrative, after the conjunction comes the *subject* (nom. case); then the *governed cases* with *adverbs* and expressions of *time, place, manner,* &c., and last of all the *verb.*

4. But if the verb is emphatic, it must be placed earlier in the sentence.—Quod non *dedit* fortuna, id non eripit. Mirabile videtur, quod non *rideat* haruspex, &c. Non *intelligunt* homines, quam magnum, vectigal sit parsimonia.

For it must always be remembered that—

5. ☞ *The degree of* prominence *and* emphasis *to be given to a word, is that which mainly determines its position in the sentence.*—And,

6. *a*) The *two emphatic* positions in a sentence are the *beginning* and the *end;* "by the former our attention is *excited*, and on the latter it *rests.*" (Crombie.)

b) Add to this, that the more *unusual* a position is for any word, the more emphatic it is *for that* word. Thus, "arbores seret diligens agricola, quarum adspiciet baccam ipse *nunquam.*" (Cic.)

c) A word that generally stands close by another receives emphasis by *separation* from it; especially if it be thus brought near the beginning or end of a sentence. *Voluptatem*[1] percepi *maximam*[2]. Propterea quod *aliud iter* haberent *nullum*[1]. *Ædui equites* ad Cæsarem *omnes*[1] revertuntur.

d) Another principle affecting the position of words is the harmonious arrangement of syllables; the *flow* of the sentence.

7. GENITIVE. The genitive, whether dependent on a substantive or adjective, stands first if it be the *more emphatic*; if not, not. But it is rendered more emphatic by *separation* see 6, *c*).

a) It probably somewhat *prefers* the position before the governing noun, when that is not *decidedly* emphatic.

b) When the governing substantive has an adjective with it, the order is generally *adj., gen., subst.* (Vera animi magnitudo.)

8. ATTRIBUTIVE AND ITS SUBSTANTIVE. Of these the *more emphatic* stands first. But see 6, *c*).

a. A very short precedes a longer word: hence the *demonstratives* usually stand before their nouns, and *monosyllable substantives* before their adjectives.

9. APPOSITION. Here too the more emphatic precedes: but *generally* the word in *apposition* stands last.

a. This is particularly the case with *titles*, &c., in apposition to *proper names*.

Q. Mucius *Augur*; Agis *rex*; Pythagoras *Philosophus*. But, *urbs* Roma; though Cyprus *insula*, Hypanis *fluvius*.

10. WORDS DEPENDENT ON ADJECTIVES. Here too the more emphatic precedes, with something of a *preference* for placing the *dependent* words first.

11. ABLATIVE ABSOLUTE. The *more emphatic* first.

12. INFINITIVE DEPENDENT ON VERB. The more emphatic first; generally the infinitive.

a. Of *two* infinitives, the more emphatic first.

13. ADVERBS. Generally, immediately before the words they belong to. *Quoque* immediately after its word.

14. Words that modify the meaning of an adjective are usually placed between it and the substantive. (Prœlio *magis ad eventum* secundo, quam, &c.)

15. OPPOSITION and contrasted notions.

a) A *repeated* word, or a word *akin* to a word already used in the sentence, is generally brought as near to that word as possible. *Timor timorem* pellit. Nulla *virtus virtuti* contraria est. Virtutum in *aliâ alius* vult excellĕre. *Aliis aliunde* est periculum.

b) Of two contrasted *clauses* or *groups* of words, of parallel construction, the order of the first is often *reversed* in the second:

so that two of the *antithetical* words are as *far apart* as possible. *Fragile corpus animus sempiternus* movet. *Ratio* nostra *consentit; pugnat oratio.* Quæ *me moverunt, movissent* eadem *te* profecto.

☞ *Enim, vero, autem, quoque, quidem* (with of course the *enclitics*), cannot be the first words of a clause.

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION.

---

1. The common concords are taken for granted; that—

(1.) A verb agrees with its nominative case in *number* and *person*.

(2.) An adjective, pronoun, or participle, agrees with its *substantive* in *gender*, *number* and *case*.

(3.) A *transitive* verb, whether active or deponent, takes after it an accusative of the *person* or *thing acted upon*.

(4.) Verbs of *existence* (such as *be*, *become*, *turn out*, &c.); passive verbs of *being called*, *considered*, *chosen*, &c., take a substantive or adjective after them in the *nominative* case.

(5.) The thing *by which* stands in the *ablative*; the person *by whom*, in the ablative with the preposition *a* or *ab*.

(6.) One substantive *depending* upon another is put in the *genitive case*.

Obs. When a pronoun is the nominative case to a verb, it is not expressed in Latin; except for the sake of *emphasis* or particular distinction.

(*α*) In the same way the *possessive* pronoun is seldom expressed, when there can be no doubt as to *whose* the thing is. See 3 (*α*).

(*β*) When there *is* any distinction to be expressed, as, for instance, when *I* am opposed to *you*,* the pronouns must be expressed.

---

* The pron. is expressed, even when the distinction is only between two actions of the *same* person. *Ejeci ego* te armatis hominibus, non *dejeci*.

I.

§ 1. *Nominative Case and Verb.*

2. (*a*) When two or more nominative cases singular come together, they take a *plural* verb,[a] which agrees with the nominative case of the *most worthy*[b] person.

(*b*) The verbs *est* and *sunt* are often omitted.

3. (*a*) Et *ego*[c] et *Balbus sustulimus* manus, *Both I and Balbus lifted up* our *hands*.

(*b*) Amici veterrimi optimi, *The oldest friends* are *the best*.

4. VOCABULARY 1.

And,	et; que *enclitic*; atque; ac[d]
If,	sī.
Both—and,	et—et.
Hand,	mănus, ūs, *f.*
Sister,	sŏror, ōris, *f.*
Well,	bĕnĕ.
Hunger	fāmes, is, *f.*
Seasoning, Sauce,	condīmentum, i. *n.*
Army,	exercĭtus, ūs, *m.*

---

[a] The verb is often however in the singular, agreeing with one of the nominatives, and being understood with the other. This is the common construction with *et—et; quum—tum*, &c., when both the nominatives are *singular*, and of the *same person*.

[b] The *first* person is said to be *more worthy* than the second, the second than the third.

[c] For "Balbus and *I*," the Romans, putting "*I*" first, said "*Ego* et *Balbus*." When therefore Cardinal Wolsey said "*Ego* et Rex meus," he was a good grammarian but bad courtier.

[d] ET joins words each of which is considered *independently*, and as of *equal importance*: ATQUE (= *adque*) or AC, which is an abridged (and less emphatic) form of the same word, adds a notion that is, if anything, of *more importance* than the preceding one (= 'and also,' '*and moreover*'): QUE joins a word closely to another, as an *appendage* to it, as *belonging* to it, and often as forming one complex notion with it.

When *et* connects *principal clauses*, *subordinate* ones and single words must be connected by *que*, or (if *similar* notions) *atque*.

Atque is used before vowels or consonants, but especially before vowels.

Ac is used before *consonants* (though not *very often* before the *k* sounds); but not before *vowels* or *h*. Mr. Allen shows that *ac* (though very rarely met with before *g*, *q*) is not very uncommon in Cicero before *c*. So also Zumpt.

War,	bellum, i. *n.*
A Gaul,	Gallus, i *m.*
Many,	multi, æ, a.
Very many,	permulti,[e] æ, a.
Cæsar,	Cæsar, Cæsăris, *m.*
To lift up,	tollĕre, sustŭli, sublātum.
To be in good health, / To be well,	vălēre, valŭi, valĭtum.
To wage (properly to carry),	gĕrĕre, gessi, gestum.
To conquer,	vincĕre, vīci, victum.

Exercise 1.

5. If you and the army[f] are-in-good-health, it is well (p. 14, 13). Both you and Balbus lifted up (your) hands. Both *you and I* (1 *Obs.* β) have waged many' wars. Both you and Balbus have waged very-many' wars. The best' sauce (is hunger.) The Gauls were conquered by Cæsar. Hands were lifted up both by you and by Balbus. If you and your sister are-in-good-health, it is well.

II.

§ 2. *Accusative with Infinitive.*

6. The *infinitive* takes before it not the nominative, but the *accusative.*[g]

7. Many sentences that in English are joined to a verb by the conjunction '*that*,' are expressed in Latin by the accusative and *infinitive*.

8. In turning such sentences into Latin '*that*' must be omitted; the English *nominative* turned into the *accusative;* and the English verb into the *infinitive mood* of the same tense.

9. The accusative with the infinitive follows verbs (*sentiendi et declarandi*) of *feeling, knowing, wishing, hearing, believing, thinking*, &c.; and such expressions as, it is *certain, manifest, true*, &c.

---

[e] *Per* in composition with an adjective, adds to it the meaning of '*very*.'

[f] Exercitusque. *Que* must always be appended to the latter of the two words connected by it.

[g] This idiom is not uncommon in English, though far less common than in Latin.

"I ordered *him to be dismissed*" (for 'I ordered *that he should be dismissed*').
"I saw *him to be a knave*" (for 'I saw *that* he was a knave').

10. (*a*) Respondeo, *placēre* et mihi *locum*, *I answer* that the place pleases *me too*.

(*b*) Respondit, *placēre* et sibi *locum*, He answered *that the place* pleased *him too*.

(*c*) Sentīmus *calēre ignem*, *nivem esse* albam, dulce *mel*, *We know-by-our-senses*, that fire is hot; that snow is *white*, honey *sweet*.

11. VOCABULARY 2.

To answer,	respondēre, respond, respons.
To understand,	intelligēre, intellex, intellect.
To deny,	negāre, āv, āt.
To sin,	peccāre, āv, āt.
I remember,	mĕmĭni, *Imper.* memento; *pl.* mementote.
To know-by-the-senses,	sentīre, sens, sens.
To injure, offend-against,	violāre, āv, āt.
Law,	lex, lēgis, *f.*

CAUTIONS.

12. [C. I.] ☞ *Him, her, them* (or *he, she, they*, when they are to be translated by the *accusative*) must be translated by the proper case of *sui*, when they and the *nominative of the verb* stand for the *same person*.

Also, in the same case, *his, hers, its, theirs*, must be translated by *suus*.

13. { He *says* that it *pleases* him.
{ He *said* that it *pleased* him.

In English the dependent verb (by a kind of *attraction*) assumes the *past form*, when the verb it depends on is in a past tense.

Hence——

☞ [C. II.] *In a sentence with* 'that' *dependent on a past tense, the perfect is to be translated by the* present (*and* imperfect) infinitive, *whenever the notion expressed by it is not to be described as* over before the time of *the principal verb*.[h]

☞ [C. III.] 'Should' *after* 'that' *is to be translated by the* present infinitive, *when it does not express either* duty *or* a future event.

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[h] Thus "he *said* that it *pleased* him"—when? *at the time* of his saying it? (*placuerat*): *before the time* of his saying it? (*placuisse*).

Exercise 2.

14. He answered that he[1]* had waged many' wars. He *denies* that he has sinned (or: *says* that he has *not* sinned).[2]† He says *that* he does *not*[2] understand. He *says* that Cæsar will *not*[2] offend-against the laws. Remember that hunger is the best sauce. He answered that he understood.[2] He answered, that both you and Balbus were-in-good-health. Both you and Balbus have sinned.

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§ 3. *Accusative with Infinitive continued.*

15. (*a*) After *hope, promise, undertake,* &c., the *future infinitive*[1] is used with the *accusative* of the pronoun; and (*b*) after *pretend,* the *acc.* of the pronoun.

16. (*a*) *Sperat* plerumque adolescens diu se *victurum* (esse),[k]
A young man generally expects to live *a long time.*

(*b*) Simulat *se* furĕre, *He pretends to be mad.*

☞ [C. IV.] 'Would,' 'should,' *after a* past *tense are* future forms:

He *says* that he *will* come.
He *said* that he *would* come.

17. VOCABULARY 3.

A business,	negotium, i, *n.*
A journey,	iter, itinĕris, *n.*
To hope,	sperāre, āv, at.
To come,	vĕnīre, vēn, vent.
To promise,	pollicēri, pollicitus; promittĕre, promīs, promiss.[l]
To undertake, engage,	recipĕre, io, recēp, recept.

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* These Numerals, followed by a curve, refer to the *Cautions.*
† These Numerals refer to the *Table of Differences of Idiom.*
[1] For 'he promises *to come*' = he promises *that he will come.*
He hopes *to live* = he hopes *that he shall live.*
He pretends *to be mad* = he pretends *that he is mad.*
[k] With the compound infinitives *esse* is often omitted.
[l] Promittere (*to give it forth*) is the general word for *promising,* whether *good* or *evil.* Policeri is *to offer* from one's own free-will and inclinations, used only of promising *good.* *Polliceor* being used for *free* and *gracious* promises,

To finish, accomplish,	conficĕre, io, confēc, confect.
To pretend,	simulāre,[m] āv, āt
To be mad,	fŭrĕre, (neut.: *no perf.* or *supine.*)
To (my, your, &c.) satisfaction, satisfactorily, successfully,	ex sententiâ[n].

To have a prosperous voyage, ex sententiâ navigāre.

Exercise 3.

18. Solon pretended *to be mad.* I will pretend *to be mad.* He promised *to come.* I engage *to finish* the business *to your satisfaction.* I hope that you will *have a prosperous voyage.* The business has been finished by Balbus. I hope *to finish* the business. He was pretending *to be mad.* I promised *to finish* the business. He answered, that Caius had *had a prosperous voyage.* He answered that he *would*[l] finish the business. He *says* that he will *not*[s] come. He has accomplished his journey *satisfactorily.*

III.

§ 4. *Agreement of Adjective with Substantive.*

19. (*a*) When an adjective agrees with several singular nouns, it will be in the plural number, and agree with the *most worthy.*

20. (*b*) If the substantives are things that *have not life,* the adjective is usually in the *neuter* gender.

21. (*c*) When the noun is '*man,*' '*woman,*' '*thing,*' it is seldom *expressed* in Latin.

[C. v.] '*Thing*' should be expressed by '*res*' (fem.) when the adjective alone would leave it doubtful whether *men or things* were meant.

Thus '*of many things*' not *multorum,* but *multarum rerum.*

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promitto would naturally be *often* used of promising what has been *requested.* Hence———

Ultro polliceor; *promitto* (sæpe) rogatus:
Nec *mala* polliceor, *mala* sed *promittere* possum.

[m] Quæ *non* sunt *simulo;* quæ *sunt* ea *dissimulantur.*

[n] The pronoun should be expressed (*ex* meâ *sententiâ,* &c.) whenever to leave it out would cause an ambiguity.

22. (*a*) *Castor* et *Pollux* ex equis pugnare *visi* sunt, Castor and Pollux were seen to *fight on horseback*.

(*b*) Inter se *contraria* sunt *beneficium* et *injuria*, *A* benefit *and an* injury *are* contrary *to each other*.

(*c*) *Boni sapientes*que ex civitate pelluntur, The good *and* wise *are banished* (literally, *driven from the state*).

(*d*) *Præterita* mutare non possŭmus, *We cannot change* the past.

(*e*) *Omnia mea* mecum porto, *I am carrying* all my property *with me*.

23. *Obs.* 1. The *neuter plural* without a substantive is generally used in Latin, where *we* use *the singular*. Thus———

much,	*very much*,	*every thing*,	*the past*,
multa,	permulta,	omnia,	præterita,
little (few things),		*very little*,	
pauca,		perpauca.	

24. *Obs.* 2. The neuter adj. is used in Latin without a substantive, where we *might* substitute '*things*,' but really use some more appropriate noun, as *property*, *objects*, *possessions*, *performances*, &c.

[C. VI.] Obs. *Cum* is written *after*, and *as one word with*, the ablatives me, te, &c. : *mecum*, *tecum*, *secum*, *nobiscum*, *vobiscum*.

25. VOCABULARY 4.

Contrary,	contrārius, a, um.
(to each other, after contrary)	inter se (*between themselves*).
Good, better, best,	bŏnus, melior, optĭmus.
Wise,	săpiens, tis.
Deaf,	surdus, a, um,
Parent,	parens, tis, *com. gend.*
Virtue,	virtūs, ūtis, *f.*
Vice,	vitium, i. *n.*
Blind,	cæcus, a, um.
All my property,	omnia mea[a].
To owe,	debēre, debu, debĭt.
To banish,	pellĕre ex civitāte (pellĕre, pĕpŭl, pŭls, to drive).
To be ignorant-of,	ignorāre, āv, āt. (*acc.*)
To see,	cernĕre, crēv, crēt (properly to separate; hence, to distinguish; to see clearly; the proper word to express the possession of *distinct vision*).

[a] The other possessives, *tuus*, *suus*, *noster*, &c., must be used for *thy*, *his*, *our*, &c., *property*.

To carry,	portāre, āv. āt.
To hear,	audīre, īv. ītum.
To speak,	lŏqui, locūtus, or loquutus.
To fight on horseback,	ex equo, or ex equis[p] pugnāre.

Exercise 4.

26. They are banishing *the good* and *wise*. We are al. ignorant-of *many things*. Virtue and vice are *contrary* to each other. A *blind man* does not see. *The good* and *wise* have been banished. A *deaf man* does not hear. Hear much (23); speak little (p. 14. 15, *b*.) We shall carry *all our property* with us. He spoke *very little*. Both you and Balbus are ignorant of *many things*. He *says* that he is *not*[q] well. They will hear *little*[1]: they will speak *much* (p. 14, 15, *b*). We owe *very much* to our parents. Remember that you owe *very much*[1] to your parents. He *says* that he will *not*[q] fight *on horseback*.

IV.

§ 5. *The Relative.*

27. The relative pronouns

qui, *qualis*, *quantus*, *quot*,

answer respectively to

is, *talis*, *tantus*, *tot*.

28. In a relative sentence,[q]

☞ *Each clause has its own verb, and its own independent construction.*

29. A relative pronoun agrees with some *case* of a substantive which is expressed in the preceding sentence. The substantive to which it thus *refers* is called its *antecedent* (or *fore-going* substantive).

The antecedent, in a sentence *fully* expressed, would be expressed *twice*; and it sometimes *is* expressed twice in Latin: this, however, is but seldom the case, and the antecedent is *generally* omitted in the *relative clause*.

30. (*c*) Sometimes however the antecedent is expressed in the

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[p] *Ex equo*, if we are speaking of *one* person; *ex equis*, if of more.

[q] The clause in which the relative stands is called the *relative clause*; the other, the *principal*, or *antecedent* clause.

relative, and omitted in the *principal* clause; and (*d*) when this is the case, the relative clause is often *placed first;* the antecedent being expressed in *it*, and represented in the principal clause (though not *always*) by the proper case of '*is*' or '*hic*.'

31. The '*is*,' however, is often omitted, especially when '*man*' or '*thing*' is meant, or, when the verbs govern the same case.

If the antecedent would be in *different cases* in the two clauses, '*is*' or '*hic*' is but seldom omitted.[r]

32. (*a*) Nullum *animal*, *quod* sanguinem habet, sine corde esse potest, *No animal that has blood, can be without a heart.*

(*b*) Arbŏres seret diligens agricŏla, quarum adspiciet baccam[s] ipse nunquam, *The industrious husbandman will plant trees, a berry of which he will himself never behold.*

(*c*) Accepi *quas literas* ad me dedisti, *I have received* the letters which *you sent me.*

(*d*) Bestiæ in *quo* loco natæ sunt, ex *eo* se non commŏvent, *Animals do not move themselves from* the neighbourhood (place) in which *they were* born.

[C. VII.] Many English verbs *become* transitive by the addition of a *preposition;* for instance, *to smile at*, &c.

It often happens that the corresponding Latin verb is *already transitive*, so that the preposition is not to be expressed. To determine whether the preposition *belongs* (as it were) *to the verb*, turn the sentence into the passive: when, if the preposition still *clings to the verb*[t] (adverbially), it is generally not to be expressed in Latin.

Of course a verb, compound or single, must be sought for, that is equivalent to the verb and preposition together; as to *deride* = *to laugh at.*

33. VOCABULARY 5.

Obs. Substantives in *us* from the root of the supine (which end therefore in *tus* or *sus*) are of the fourth declension; except, of course, those that, like *legatus*, denote *persons.*

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[r] It is, however, sometimes:

Quos cum Matio *pueros* miseram, epistolam mihi attulerunt. (Cic.)

———*Quæ* prime Innocentis mihi defensio est oblata, suscepi.

[s] *A berry;* any little round fruit, not a *nut; e.g.* of the *olive*, *cedar*, *juniper*, &c.

[t] Thus:———

'He laughs at Cassius.'

'Cassius is *laughed at.*' Therefore to *laugh-at* is virtually one verb.

No,	nullus, a, um. *Gen.* nullius.
Animal,	animal, ālis, *n.*
Blood,	sanguis, ĭnis, *m.*
Without,	sine (governs *ablat.*).
Heart,	cor, cordis, *n.*
Tree,	arbor, ŏris, *f.*
Fruits (of the earth, a crop),	fruges, *G.* frugum, *f.*
——— (of trees,)	fructus, ūs,[u] *m.*
Field,	ager, agri, *m.*
In vain,	nequidquam, frustra.[v]
Harvest,	messis, is, *f.*
Praise,	laus, laudis, *f.*
Easily,	facile.
Not yet,	nondum.
Right,	rectus, a, um.
To till, cultivate,	colĕre, colŭ, cult.
To bear, produce,	fĕro, tŭli, lātum.
To deserve,	merēri, meritus.
To deserve well, &c., of,	——— de (with *ablat.*).
To praise,	laudāre, āv, āt.
To believe,	crēdĕre, credĭd, credĭt (*dat.*).
To deceive,	decīpere, io, decēp, decept.
To behold,	adspicĕre, io, adspex, adspect.

Self, myself, himself, &c., in nom., ipse (which stands for all these, the pronouns ego, tu, &c., not being expressed.)

☞ '*What*' as a *relative* = *that which*; *those* (*things*) *which*.

Exercise 5.

34. No animals, which have blood, can be without a heart. Not every field which is sown, bears a crop. (He) who easily believes is easily deceived. What is right', is praised. (Those things) which are right' are praised. Both you and I[1] have been deceived. Praise what deserves praise. (He) who does not till his field, in vain hopes for[7]) a harvest. He *says* that he has *not*[8] been deceived. I shall not easily believe Balbus'. Balbus has

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[u] *Fructus* arboribus, *fruges* nascuntur in agris. But this is only true of *fruges*; and of *fructus*, as *opposed* to *fruges*. *Fructus* is the general name for *produce*, and may be spoken of *land* as well as of trees; and in *poetry* we find *frugibus* (Columella's poem on Gardening), and *fruge* (Hor.) of the fruit of *trees*.

[v] *Nequidquam* (*to no purpose*, *in vain*), so far as nothing has resulted from a *thing* done: *frustra* (*in vain*), of a *person* who has not attained his purpose. D.

deserved well of me. The business which you promised *to finish*,[3] has not yet been finished.[w] I have planted a tree, the fruit of which I shall myself never behold. He is pretending *to have finished*[3] the business *to his satisfaction*.[4]

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§ 6. *Infinitive used substantively.*

35. (*a*) Sometimes an *infinitive mood*, or a *sentence*, is the *nominative case* to a *verb*; and sometimes it is used as the *substantive* to an *adjective*; and sometimes as the *antecedent* to a *relative*: and in this case the adjective and the relative must be in the *neuter gender*.

When an infinitive or sentence is the nominative to a verb, it generally *follows* it in English, and the pronoun '*it*' stands as its representative before the verb;—as, "it is sweet to hear."

Of course this '*it*' is not to be translated into Latin.

36. (*b*) When the relative has a sentence for its antecedent, we often find *id** *quod* or *quæ res*. (Here *id* and *res* are in *apposition* to the former sentence.)

37. (*a*) *Turpe est mentiri*, It *is disgraceful to lie*.

(*b*) Multæ civitates, a Cyro defecerunt; *quæ res* multorum bellorum causa fuit, *Many states revolted from Cyrus*, a circumstance which *was the cause of many wars*.

(*c*) Timoleon, *id** *quod* difficilius putatur, sapientius tulit secundam quam adversam fortunam, *Timoleon*, which *is thought more difficult, bore a prosperous more wisely than an adverse fortune*.

38. VOCABULARY 6.

Pleasant,	jucundus, a, um.
Duty,	officium, i, *n.*
Against,	contra, (gov. *accus.*)
Promise,	promissum, i, *n.*
Disgraceful,	turpis, is, e.
Easy,	facilis, is, e.

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[w] Invert these clauses: that is, put the relative clause first.

* The use of *id quod* for *quod* only, adds emphasis to the relat. clause; which then generally precedes the principal clause, or is inserted in it.

One thing—another,	aliud—aliud.
Man,	hŏmo, hŏmĭnis; vir, vĭri.[x]
To keep,	servāre, āv, āt.
Revile,	maledīcere, dix, dict (*dat.*).
To accuse,	accusāre, av, āt.
To break one's word,	fidem fallĕre; fallĕre, fĕfelli,[y] falsum, deceive, beguile.
To keep one's word,	fidem præstāre; præstāre, præstĭti[z], præstĭtum, et præstātum.
To lie,	mentīri, mentītus.
To utter many falsehoods,	multa mentīri.
It is a breach of duty,	contra officium, (it is against duty.)

[C. VIII.] '*For*' before a substantive or pronoun followed by the *infin.*, is not to be translated. The construction is the *acc.* with *infin.*[a]

It is a sin { *for* a boy not *to obey* his parents. / *that* a boy should not obey his parents.

Exercise 6.

39. It is pleasant to be praised. It is a breach of duty not to keep promises. It is a breach of duty to praise what (*plur.*) is disgraceful. I hear that you keep your promises, *a thing which* (37, *c*) all' good men do. I hear that you are going to keep your word. It is disgraceful to break one's word. It is one thing to revile, another to accuse. It is certain that Balbus has deserved well of me. It is a breach of duty to lie. Both you and Balbus have *uttered many falsehoods*. It is disgraceful to *banish* the good and wise. It is easy (for me) to carry all my property with me.[4)] It is a breach of duty *for* a man to revile men. I have praised, not blamed you (*note**, *p.* 17).

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[x] *Homo* is the general term for *man, i. e.* for a *human being*, distinguished from other living creatures. *Vir* is *man* as distinguished from *woman*. *Homo* is often used *contemptuously: vir, respectfully; a man* with a manly character.

[y] Distinction between *fallo* and *decipio*:

Nullâ fallentis culpâ sæpissime *fallor*;
At quum *decipiar, culpam* deceptor habebit.

[z] Cic. has *præstaturus*.

[a] But we shall see below that if '*for*' follows immediately after '*it is*,' it must be translated by the genitive. '*It is for* a rich man to do so and so;' *divitis est*, &c.

§ 7. *Relative continued.* (Fundamental Rule for the employment of subjunctive tenses.)

Wherever *dependent* verbs are used in the subjunctive, the following is the fundamental rule for the use of the *tenses*.

40. ☞ The *imperfect* and *pluperfect* of the subjunctive are the regular attendants of the *past tenses* of the indicative.

But—the *perfect definite*[b] (or perfect with '*have*') is considered a *present* tense.

Hence the present, future, and perfect with '*have*' are followed by the *present*, or (for a completed action) the *perfect* of the subjunctive.[c]

☞ *The* future perfect *is* not *a subjunctive tense.*

41. The only future subjunctive is the part. in *rus* with *sim*, *essem*, &c. But where *we* use a *future* in a dependent sentence, the Romans often used the *present* or *imperfect* subjunctive.

(*On some English Relative forms.*)

42. '*That*' is often a relative pronoun.

(Especially after *superlatives*; the interrogative *who*; *the same*; and when both *persons* and *things* are meant.)

43. (*a*) '*As*' is often, in effect, a relative pronoun.

The relative '*as*' must be translated by *qui* after *idem*; by *qualis*, *quantus*, *quot*, after *talis*, *tantus*, *tot*, respectively.

44. (1) '*But*' is often, in effect, a relative pronoun, when it follows *universal negatives*, as *nemo*, *nullus*, *nihil*.

(2) The relative '*but*' is to be translated by *quin* with the *subjunctive*. (*c*)

(3) When '*but*' might be substituted for a *relative* with *not*, the *relative* and *not* may be translated by *quin*;[d] if the relative is in the *nom.* (or even *acc.*) case.

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[b] The *perfect definite* is used of actions done in some *space of time*, a part of which is still *present*.

[c] Thus then the

Present Future Perfect with '*have*'	are followed by the	Present subj. Perfect subj. (for a *completed* action).
Imperfect Perfect Pluperfect	are followed by the	Imperfect subj. Pluperfect subj. (for an action *completed* before the time spoken of).

[d] With other cases than the *nominative* and *accusative*, the use of the *relative*

[C IX.] ☞ '*As*' and '*but*' are often (in effect) *relatives*.

[C. X.] ☞ '*Such*' in English is often used where *size* is meant rather than *quality*. '*Such—as*' should then be translated into Latin by *tantus —quantus*; not *talis—qualis*.

45. (*a*) *Talis* est, *qualis* semper fuit, *He is* such as *he has ever been*.

(*b*) *Idem* est *qui* semper fuit, *He is the* same *that* (or *as*) *he has ever been*.

(*c*) *Nemo* est, *quin*[e] te dementem putet, *There is* no one but *thinks you mad* (or, who *does* not *think you mad*).

46. VOCABULARY 7.

The same,	īdem, eădem, ĭdem; gen. ejusdem, &c.
Rule,	rēgula, ae, *f.*
Expediency,	utĭlĭtas, ātis, *f.*
Expedient,	utĭlis, is, e.
Honor, the honorable, honorable conduct,	honestas, ātis, *f.*
Nobody, no one,	nēmo, ĭnis; nemo = ne hŏmo.
To think, deem,	putāre, āv, āt.
This,	hic, hæc, hoc: g. hujus, &c.
That,	ille, illa, illud; g. illĭus, &c.
Nearly,	fĕre,
Another,	alĭus, a, ud; g. alĭus, D. alii, &c.
Never,	nunquam,
Before,	antea,
To be able, can,	posse, pŏtui.[f]
Wave,	fluctus, ûs, *m.* (See. 33.)

(*a*) Sunt qui putent (Obs. *subj.* after '*sunt qui*') *there are some who think*.

Exercise 7.

[C. XI.] ☞ '*That*,' when it stands for a substantive which has been expressed in the preceding clause, is not to be translated.

☞ The *Imperfect* and *Pluperfect* of the *Subjunct.* are the regular attendants of the *past* tenses of the Indicative.

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with *non* is commonly preferred. Z. When *qui non must* be used will be explained below.

[e] Quin is *quĭ nĕ* (= *ut non*). The demonstr. pronoun (which is the real nom.) is sometimes expressed: as in 88, (*a*).

[f] This verb is compounded of an old adj. *potis*, neut. *pote*, with *sum*. '*Pot*' is prefixed to the tenses of *sum*, *te* being changed into *se*, and pot-esse, pot-essem shortened into *posse*, *possem* (posses, &c.). The perfect tenses regular from *potui* (= *potis fui*). No *imperat.*: the part. *potens* is used as an adjective.

47. This is the same *as* that. The rule of expediency is the same as that[11] of honour. This is nearly the same *as* another thing. You are such *as* I have always thought you. There is nobody *but* knows, that the Gauls were conquered by Cæsar. There is no one *who* does *not* (45, *c*) understand, that you are pretending. There is no one *but* knows that *the past* (23, Obs. 1,) cannot be changed. There is no one *but* knows, that these things are contrary *to each other*. Both you and I are such as we have ever been. The waves were *such*[10] *as* I had never seen before. ——There are some who think you mad (46, *a*). There were some who blamed me.

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§ 8. *Relative continued.*

48. (*a*, *b*) When the relative connects (by means of *to be* or a verb of *naming*, &c.) two substantives of different genders, &c. it *generally* agrees with the *latter*, rather than with its antecedent.

(This is the *rule*; agreement with the antecedent the *exception*. Z. K., &c.)

49. But when the second substantive is a *foreign word*, the relative *generally* agrees with its antecedent. (Z.)[c]

(Jovis *stella*, *quæ φαίθων* dicitur.)

50. (*a*) *Domicilia* conjuncta, *quas urbes* dicimus, *Contiguous dwellings, which we call cities.*

(*b*) *Thebæ, quod* Bœotiæ *caput* est, *Thebes, which is the capital* of *Bœotia.*

51. VOCABULARY 8.

Glory,	glŏria, ae, *f.*
Honorable,	hŏnestus, a, um.
Star,	stella, ae; astrum, i, which is properly a Greek word; and sīdus, ĕris, *n*, a

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[c] *Krüger* approves of *Zumpt's* rule; but thinks that we cannot go *beyond this* in determining *when* agreement with the antecedent should be preferred. *Brem.* says: "videntur id (pronomen) ad antecedens substantivum referre si ad *vocabulum* respiciunt; sin vero ad *rem*, ad cōnsequens." But *Krüger* shows that even if this should explain Cicero's practice, it is obviously at variance with that of other writers.

	constellation, and also, one of the great heavenly luminaries, e. g. the sun, the moon, Sirius, &c.
Perpetual, lasting,	sempiternus, a, um.
Fire,	ignis, is, *m.*
Island,	insŭla, ae, *f.*
Sea,	mărе, is, *n.*
Ocean,	oceanus, i, *m.*
As it were,	quăsi.
The world,	orbis terræ, *or* terrarum; orbis, is, *m.*
Head, capital city,	căput, ĭtis, *n.*
To reject.	repudiāre, āv, āt.
To admire, wonder at,	admirāri, admiratus.
To be washed.	circumfundi, circumfusus (literally, to be poured around; and either the *island* or *sea* is said circumfundi).
To inhabit,	incolĕre, incolu, incult.
To call (in sense of naming),	vocāre,[h] appellāre, nomināre, āv, āt.

Exercise 8.

52. He rejects glory, which is the most honorable fruit[f] of true[f] virtue (*Gen.* before *fructus*). He is admiring those perpetual fires, which we call stars. The island is washed by the sea, which you (*pl.*) call ocean. We inhabit a great island, as it were,[i] which we call the world. There is nobody *but*[g] thinks Rome the capital[f] of the world.[k] There is no one *but* thinks that Balbus has deserved well *of* us.——There are some who laugh. There are some who laughed (46, *a*).

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§ 9. *Relative continued.—Relative with* superlative: "The first *who*—"

53. (*a*) When the antecedent has a *superlative** with it, the adjective is generally put in the relative clause.

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[h] *Vocare*, *appellare*, *nominare* are all to *call*; but *vocare* has, *beside this*, the meaning of *to call = summon*; *appellare*, that of *appealing to*, of *calling to* for aid; *nominare*, that of *naming*, in the sense of *appointing* or *electing*.

[i] *Quasi* should stand between *great* and *island*.

[k] Orbis *terrarum*, rather than *terræ*, when there is a decided reference to *other lands*.

* The same rule holds good of other adjectives and of *appositions*.

54. (*b*) To express "the *first* person *who* did a thing" the Romans did not use a relative sentence, but made *primus* agree with the nominative of the principal verb.

55. (*a*) Volsci civitatem, *quam* habebant *optimam*, perdiderunt,
The Volsci lost the best city *they had*.

(*b*) *Primus* mala nostra *sensit*, *He was the* first *person* who *perceived our evils*.

Eng. He was the *first who* did this: (*or*,) He was the *first to do this*.

Lat. He *the first* did this.

56. VOCABULARY 9.

Faithful,	fidēlis, is, e.
Slave,	servus, i, *m*.
God,	Deus,[1] i, *m*, et, *f*.
Fire (= conflagration),	incendium, i, *n*.
To help, a person in perplexity, &c.,	subvĕnīre, vēn, vent[m] (*dat.* of person).
To lose,	amittĕre, amīs, amiss; perdere,[n] perdĭd, perdĭt.
An opportunity,	occasio, ōnis, *f*.
To lose an opportunity,	occasionem amittĕre.
Now = already,	jam.

Such is your temperance / *With your usual temperance* } quæ tua est temperantia, / quâ es temperantiâ,[o] / pro tuâ temperantiâ.

As far as I know, quod sciam.

Exercise 9.

57. He *was the first who* promised *to help*[8] me. They will lose *the best thing* they have. I will send the *most faithful slave* I have. He *was the first who* denied that there are[1] gods. The fire is such[10] as I have never seen before. The constellations are the same, that they have ever been. He *was the first who* undertook to finish[8] the business. I hope that you, *such is your temperance*, are already well. No one, *as far as I know*, has

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[1] Deus, V. *Deus*, Plur. (*Dei*), *Dii*, *Dī*. Dat. (*Deis*), *Diis*, *Dīs*.

[m] That is, *to come under* a thing; i. e. to *support* it.

[n] *Amittere* is simply *to lose*. Perdere is *to lose* actively; *i. e.* by some *exertion of one's own will*, &c. Hence *perdere* is often *to destroy*. *Activè* perdo, *passivè* amittere possum.

[o] Or, *cujus es temperantiæ*.

said this. Sestius was not come,[p] *as far as I know.* I have lost no opportunity, *as far as I know.*——There are some who have lost the opportunity (46, *a*).

V.

§ 10. Ut, Nē *expressing a* purpose.

58. (*a*) '*That*' followed by *may* or *might* expresses a *purpose*, and must be translated by *ut* with the subjunctive.

(*b*) '*That*' followed by '*not*,' or any negative word (the verb having *may* or *might* for its auxiliary), must be translated by *nē* with the subjunctive.

59. Vocabulary 10.

It is all over with,	actum est de (with the *ablat.*).
News of the town,	res urbanæ.
To send or write news,	perscribĕre, scrips, script, = to write fully.
Courtesy,	humanitas, ātis, *f.*
Courageously,	fortĭter.
Virtuously, honorably,	honeste.
To cry out,	clamāre, āv, āt.
To live,	vīvĕre, vix, vict.
To die,	mori, ior, mortuus.
To obey,	pārēre, paru, parĭt (*dat.*).
To make the same promise,	ĭdem pollicēri.

60. (*a*) Multi alios laudant, *ut* ab illis *laudentur*, *Many men praise others*, that *they* may be praised by *them*.

(*b*) Gallinæ avesque reliquæ pennis fovent pullos *nē* frigore *lædantur*, *Hens and other birds cherish their young with their feathers*, that *they* may not be hurt *by the cold*.

[C. XIII.] ☞ '*To*' is omitted after many verbs, which thus *seem*[q] to govern two accusatives.

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[p] [C. XII.] ☞ *Intransitive* verbs of *motion* often form their *perfect active* with '*am*,' not '*have*.' Thus, *am come*, *was come*, are the *perfect* and *pluperfect* active (respectively).

[q] Such verbs are: *give*, *vouchsafe*, *assign*, *grant*, *send*.

When a verb *seeme to* govern two accusatives, try whether you cannot put in *to*[r] before one of them.

Exercise 10.

61. That you may be able to die courageously, obey′ the laws of virtue. He was pretending to be mad,[s] *that* he might *not* be banished. He cries out, that it is all over with the army. You promised that you would send me all *the news of the town*. That you may die courageously′, live virtuously [p. 14, 15, (*b*)]. He praises′ Caius, that he may himself be praised by Caius. He will praise′ Caius, that he may be praised by Caius. No one, *as far as I know*,[10] had praised′ Balbus, that he might himself be praised by Balbus. You, *such is your courtesy*,[9] promised to finish[3] the business. You, *with your usual courtesy*,[9] *made me the same promise*[12] *as* before.——There were some who laughed.

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§ 11. Ut *expressing a* consequence. Quo. Nē *prohibitive.*

62. (*a*) '*That*' after *such, so,* &c. must be translated by '*ut*' with the *subjunctive.*

After these words, '*that*' does not express a *purpose*, but a *consequence*; and the English verb will not have '*may*' or '*might*' with it.

63. (*b*) '*That,*' when the sentence has a *comparative* in it, is translated by *quo;* which is equivalent to *ut eo* ('*that by this*').

64. '*Not*' in *prohibitions* is nē.

65. (*c*) '*Not*' therefore with the *imperative,* or *subjunctive used imperatively,* must be translated by *nē.*

Obs. ☞ *The subjunctive present is more commonly used than the imperative.*

66. (*d*) '*As*' before the *infin.*, and after *so, such,* must be translated by *ut.*[s]

Except in this idiom (where '*as*' expresses a *consequence* conceived as resulting on a particular supposition), *ut,* '*as,*' goes with the *Indicative.*

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[r] "He gave him a penny." *What* did he give? *to whom?*

[s] It will be seen afterwards, that *qui* (= *ut is*) is generally used in sentences of this kind; also that '*as* not *to* . . . &c.' after a *negative* sentence is *quin.* 95

67. ☞ *No* ut *or* nē *goes with the* infinitive.

68. (*a*) *Tanta* vis probitatis est, *ut* eam vel in hoste diligamus, *The power of integrity is so* great, that *we* love *it even in an enemy.*

(*b*) Medico puto aliquid dandum esse, *quo sit studiosior, I think that some thing should be given to the physician,* that *he may be* the more attentive.

(*c*) *Nē* multa *discas,* sed multum, Do not learn *many things, but much.*

(*d*) Nemo *tam* potens est, *ut* omnia quæ velit efficere *possit, Nobody is* so powerful as to be able *to perform all he wishes.*

69. VOCABULARY 11.

Daily,	quotīdie, indies, or in dies.[1]
Even mind, resignation,	æquus animus.
Young,	jŭvenis, jūnior = juvenior.
Age, time of life,	ætas, ātis, *f.*
About,	de (governs *ablat.*).
Agricultural operations or affairs,	res rusticæ.
Of such a kind,	ejusmŏdi.
Wind,	ventus, i. *m.*
Season,	tempestas, ātis, *f.*
Multitude,	multitūdo, ĭnis, *f.*
To meditate, meditation,	meditāri, meditātus.
To leave,	relinquĕre, relīqu, relict.
To learn,	discĕre, didic.
To appear, seem,	vīdēri, vīsus.
To govern = moderate, limit,	moderāri, ātus (*accus.*).
To number,	numerāre, āv, āt.

Exercise 11.

70. Meditate upon[7] this daily, that you may leave life with an even mind. He *told many falsehoods*[12] about his age, that he might appear younger (than he is). Do not learn many things,

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[1] From *quot dies* (*as many days as there are*); compare the Greek ὁσημέραι. *In dies* (*daily*) = *day after day, day by day;* when, that is, we speak of a thing increasing or diminishing *daily.* In '*in dies,*' therefore, or *in dies singulos,*' each day is considered as a term of a progressive series. *Quotidie* is '*every day, daily,*' in both senses; either, that is, when the *simple repetition* of an action is to be expressed, or *its repetition combined with progressive increase or decrease.*

but useful things. He spoke much (23, 1,) that he might be thought wise. Agricultural affairs are of such a kind that the winds and seasons govern them.[u] I know that my father does not learn many things, but much. I will live virtuously, that I may die the more courageously.[v] He lived virtuously, that he might leave life with the greater resignation. The multitude of stars is such[19] that they cannot be numbered.——There are some who promise to help me.

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§ 12. *English Infinitive translated by* 'ut' *with the subjunctive.*

71. ☞ The Infin. never expresses a *purpose* in prose Latin.

72. (*a*) The English Infinitive expressing a *purpose* may be translated by *ut* with the subjunctive.

73. Whenever the English infinitive may be turned into *in order that*, or *that*, with *may* or *might*, it is to be translated by *ut* with the *subjunctive*.

74. Thus, "*I am come* to see you" = "I am come *in order that I may* see you." Here *my seeing you* is obviously the *purpose* of my coming. But in many verbs this relation of the *purpose* is more obscure.

For instance——

I advise / I *exhort*	you *to do* it =	I advise or exhort you, *in order that* you *may* do it.
I *ask* / I *beg*, &c.	you *to do* it =	I *ask*, or *beg* you, *in order that* you *may* do it.
I *command* you to do it =		I *command* you, *in order that* you *may* do it.

I *strive* to do it = I *strive in order* that I *may* do it.

75. By '*ut*' translate infinitive
With *ask*, *command*, *advise*, and *strive*.
But never be this rule forgot,
Put '*nē*' for '*ut*' when there's a '*not*.'

76. But of verbs signifying '*to command*,' *jubeo* takes *acc.* and *infin.*—[See however note[h] 219.]

77. (*a*) Romulus, *ut* civium numerum *augēret*, asȳlum patefecit, *Romulus*, to increase *the number of his citizens*, *opened an asylum*.

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[u] ☞ '*Is*' is the proper pronoun for the *third person*, when there is no *distinction* to be expressed between a nearer and remoter object, and no reference to be *strongly* marked.

[v] The *neuter* of the *comparative adjective* is used for the comparative adverb.

(*b*) Militibus *imperavit, ut* clypeos hastis *percuterent*, He commanded *the soldiers* to strike *their shields with their spears.*

(*c*) Enītar, *ut vincam, I will* strive to conquer.

(*d*) Magno opere te *hortor, ut* hos de philosophiâ libros studiose *legas, I earnestly advise you* to read *attentively these books about philosophy.*

(*e*) Capram *monet*, ut in pratum *descendat, He* advises *the she-goat* to come down *into the meadow.*

(*f*) Hoc te rogo, *ne* demittas* animum, *I* beg *of you* not to be disheartened. (Literally, *not to depress your mind.*)

[C. XIV.] When '*that*' introduces a *consequence*, '*that not*' is *ut non*, not *ne*.

That—not { for a *purpose*. . . . . *.ne.* / —— *consequence*. . *.ut non.*

78. VOCABULARY 12. (Verbs followed by *ut*.)

To ask,	rōgāre, āv, āt.
To strive,	nīti, *more commonly* enīti, nīsus, *and* nixus.
To advise,	suadēre, suas, suas (*dat.* of person).
To warn,	monēre, monu, monīt (*acc.* of person).
To exhort,	hortāri, adhortari, tātus.
To command,	impĕrāre,[w] āv, āt (*dat.*).
To charge or commission,	mandāre, āv, āt (*dat.*).
To direct, tell, when spoken of an instructor.	præcĭpĕre, io, cēp, cept.

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* For *ne*, *ut ne* is found with no perceptible difference of meaning. Z. *Grotefend* thinks that *Cicero* uses *ut ne* in the following cases: (1) when the negative does not so much belong to the *whole clause*, as to a *particular part of it*, *e. g.* the *verb*, or *quis, quid;* (2) when a *demonstrative pron.* or *pronominal adverb* is expressed or implied in the preceding clause; (3) when without *ut*, *ne* would stand by a word to which *ne* is often appended, as *non, an.* He says that *ut ne* is found, though less commonly than in Cicero, in *Plautus, Terence, Ovid*, &c.: *but four* times (and that in *doubtful* passages) in *Livy*, and *not at all* in *Cæsar* and *Tacitus.*

[w] *Jubere*, to *order, bid* (with the notion of the thing being right, or of the person having a *right* to *order*); *imperare, to command* with *power; præcipere*, to *direct*, from being qualified to do so by superior *knowledge; mandare*, to give a *charge* or *commission* to a person; *edicere*, to declare officially as a magistrate, to publish a proclamation.

To order, by a proclamation, or edict, to publish an edict,	edīcĕre, edix, edict.
To decree,	decernĕre, crēv, crēt.
Perseverance,	perseverantia, ăe, *f.*
Fury,	fūror, ōris, *m.*
Senate,	senātus, ûs, *m.*
Dress,	vestītus, ûs, *m.*
To return,	redīre[x] (re *and* eo).
To hold a levy of troops, to levy troops,	delectum hăbēre.
Consul,	consul, consŭlis, *m.*
To assist,	jŭvāre, jūvi, jūtum.
To suffer,	păti, ior, passus.
To take by storm,	per vim expugnāre.
By letter,	per lĭteras.

Exercise 12.

79. I ask you *to do* this. I asked you *to do* this. Strive *to assist* me. He is striving *to govern* the winds and seasons. He warned Cæsar *not to believe* the Gauls. Do not believe the Gauls. Do not lie. Religion warns men *not to lie*. It is certain, that the boy is striving *to learn*. I will exhort the boy *to learn*. We know that virtue and vice are contrary to each other. He published-an-edict, that the Senate should return to its (usual) dress. He had charged Trebonius by letter *not to* suffer Marseilles[y] to be taken by storm. His perseverance is as great *as*[9] his fury. The Senate decrees, that the Consuls should levy troops.—There are some who lie.

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§ 13. *Ut*, &c. *continued.*

80. (*a*) In sentences where '*ut*' should be used (to express a *purpose*), if a *negative* follows, *ne* takes its place, and the *affirmative* pronoun or adverb is used. Thus—

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[x] *eo, ivi* (*ii* generally in the compounds), *ĭtum*. Pres., *eo, is, it; ĭmus, ĭtis, eunt*. Imp. *ibam*. Fut. *ibo*. Imperat. *i*. Subj. pres. *eam*. Imp. *irem*. Part. *iens, euntis*. Ger. *eundi*, &c.

[y] Massilia.

	not,	but,
that nobody,	ut nemo,	*ne quis,*
that nothing,	ut nihil,	*ne quid,*
that no,	ut nullus,	*ne ullus,*
that never,	ut nunquam,	*ne unquam.*

81. (*b*) But if the sentence is a *consequence*, then ut nemo, &c. should be used.

82. (*a*) Alexander edixit, *ne quis* ipsum alius, quam Apelles, pingeret, *Alexander published an edict*, that no *other person than Apelles should paint him* (*Purpose*).

(*b*) Cimon fuit *tantâ* liberalitate, *ut nunquam* hortis suis custodem imposuerit,* *Cimon was* (a person) of such *liberality*, that *he never* appointed *a keeper for his gardens* (*Consequence*).

83. VOCABULARY 13.

It remains,	relĭquum est, restat.
It follows; the next thing is,	sequitur.†
That (*after* reliquum est, restat, *and* sequitur,)	ut (*with subjunctive*).
To desert,	desĕrĕre, seru, sert.
To make this request of you,	illud te rogāre.
To leave = go out of,	excedĕre, cess, cess (*ablat.*).
City,	urbs, urbis, *f.*
Town,	oppidum,‡ i, *n.*
First,	primum.
At first,	primo.§
For the sake of,	causâ.
For my sake,	meâ causâ.
Fear,	timor, ōris, *m.*
Unwilling,	invītus. a, um.
Glad, joyful,	lætus, a, um.

(*Lat.*) He did it *unwilling; glad; joyful.*
(*Eng.*) He did it *unwillingly; gladly; joyfully.*

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* The use of the *perfect subj.* in this example instead of the *imperf.* will be explained in another place [418. (*a*)]. It is not to be imitated in doing the exercises.

† *Absit ut*, '*be it far from me*' (as given in the earlier editions), belongs to the later poets and Appuleius. Instead of it we should use *velim hoc absit*; or *quod procul absit*, inserted parenthetically.

‡ "*Oppidum* proprie infra *urbem* est;" but all cities and towns came to be (frequently) denominated *oppida* except Rome. (Valla, quoted by Crombie.)

§ *Primo* is sometimes used for '*first*' but not *primum* for '*at first*.' C.

Exercise 13.

84. Religion warns (us) *never* to break our word. The boy strives to learn nothing. I first make this request of you, to do nothing *against your will* for my sake. The Consuls publish a proclamation, that no one should leave the city. So great was the fear of all men, that[14] no one left the city. The Senate decreed that the Consuls should hold a levy. It remains that I should assist Balbus. There was no one but exclaimed, that it *was all over with* the army. They had joyfully helped Balbus. ——There were some who assisted Balbus. There were some who denied that virtue and vice were contrary to each other. It follows that you deny virtue and vice to be contrary to each other.

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§ 14. Quin *after verbs of* doubting, &c.

85. (*a*) When '*as not*' with the *infinitive* follows '*so*' or '*such*' in a *negative* sentence, it is to be translated by '*quin*' with the subjunctive.

☞ The sentence before *quin* is always *negative*. (An *interrogative* sentence that expects the answer '*no*,' is in effect a *negative* sentence.)

86. (*b*) '*But*,' '*but that*,' or '*that*,' after verbs of *doubting*, *denying*, *restraining*, &c., in negative sentences, must be translated by *quin*.

87. (*c*) After negative sentences the *participial substantive* governed by a preposition (especially after the verbs mentioned in 86) should be translated by *quin*, with *subj.*

88. (*a*) Cleanthes *negat* ullum esse cibum tam gravem, *quin* is die et nocte concoquatur, *Cleanthes says that* no *food is so heavy*, as not to be digested *in a day and a night*.

(*b*) Negari non potest, *quin* turpius *sit* fallere quam falli, It cannot be denied, that *it is more disgraceful to deceive than to be deceived*.

(*c*) Nunquam adspexit, *quin* fratricīdam *compellaret*, *She never saw him* without calling *him fratricide*.

Vix *inhiberi* potuit, *quin* saxa jacĕret, *He could scarcely* be prevented from throwing *stones*.

. VOCABULARY 14. [Of words, &c., followed by *quin*.]

Not to doubt,	non dubitāre.
There is no doubt,	non est dubium (it is not doubtful).
It cannot be but that,	fieri non potest quin.
I cannot refrain from,	temperāre mihi non possum.
It cannot be denied,	negāri non potest.
To leave nothing undone to, &c.	nihil prætermittere quin.
I am not ignorant,	non ignoro.
World,	mundus, i, *m.*
Design,	consilium, i, *n.*
Sometimes,	interdum.

Exercise 14.

90. Who *doubts that* virtue and vice are contrary to each other? It *cannot be denied that* it is disgraceful to lie. Who doubts *that* the world was made by design? I don't doubt *that* both you and Balbus lifted up your hands. He never sees Cæsar *without crying* out that *it is all over with* the army. I left nothing undone *to finish* the business. *I cannot but help* Balbus. It cannot be denied *that* Caius *has had a prosperous voyage*. I cannot refrain *from leaving* the city. No one is so good *as not* sometimes to sin. ——There were some who left the city. I am not ignorant, that Caius has lost the opportunity.

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91. Non possŭmus, *quin* alii a nobis *dissentiant*, recusare, *We cannot object* to others dissenting *from us*.

Minimum abfuit (*impers.*) Octavianus quin periret, *Octavianus was* very near perishing. (*Or*, But a little more, *and Octavianus would have perished.*)

92. VOCABULARY 15. (Words and phrases followed by *quin*.)

Not to object,	non recusāre.[b]
To be very near, to be within a very little,	minimum abesse (to be used impersonally).
Not to be far from,	haud multum abesse, *or* haud procul abesse (impersonally).
To kill,	interficĕre, io, fēc, fect.
Of iron, iron-hearted,	ferreus, a, um.
Children,	lībĕri (plur.).

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[b] From re and *causa*.

To love,	amāre, āv, āt.
A letter,	literæ (plur.).
Truly,	vere.
The soul,	animus, i, *m.*
The mind,	mens, mentis,[c] *f.*
Immortal,	immortalis, is, e.

Exercise 15.

93. He was *within a little of being killed.* It cannot be denied *that* it is disgraceful to break one's word. It cannot be denied *that* duty commands us *to keep* (75) our promises. I am *within a very little of being* most miserable. No one is so iron-hearted *as not to love* his own children. *I cannot but*[18] send you a letter daily. That you may be able to learn much, do not learn many things. The truly wise man will never doubt *that* the soul is immortal. I will not object *to your banishing* me. I will not object *to your* all *leaving* the city. It cannot be denied *that* the rational-faculty should (*debeo*) command the heart. It cannot be that the mind is not immortal.[20]

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§ 15. *Quominus.*

94. Verbs of *hindering* are generally followed by *quominus.*

This *quo minus* (by which the less) = *ut eo minus* (*that the less by it*).

95. With verbs of fearing, '*that*' must be translated by, '*nē*;' '*that not*' by '*ut.*'

a) '*That not*' may also be translated by '*ne non*,' which is stronger than '*ut.*'

96. [C. XV.] After verbs of *fearing*, the Eng. *future* and the *participial substantive* are translated by the *present* or *imperfect* subjunctive with *ut* or *nē*.

97. (*a*) Quid obstat quominus Caius sit beatus? *What prevents Caius* from being happy?
(*Or*, quid obstat *Caio*[d] quominus sit beatus?)

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[c] *Anima*, the breath of life, the vital principle (common to all living things). *Animus*, '*the soul*,' the mind with its passions, emotions, appetites, &c., '*the heart.*' *Mens*, the *intellectual faculty*; *the rational* faculty. Hence *animus* should be used for *mind*, when it means *disposition*, *spirit*, &c.

[d] With *quid obstat* (especially when *the person* is represented by a *pron.* of the *first* or *second* person), the *dat.* is generally omitted. Unless it be a pron., it

(*b*) { Vereor *ne* veniat, *I fear that he* will *come*.
{ Vereor *ut* veniat, *I fear that he* will not *come*.

98. (*Eng.*) What prevents Caius *from being* happy?
(*Lat.*) What prevents, *by which* Caius should be *the less* happy?

99. VOCABULARY 16.

(Verbs that may be followed by *quominus*.)

To prevent,	obstare, obstĭti, obstĭtum (*dat.*).
To deter,	deterrēre, deterrŭi, deterrĭtum.
To hinder,	impedīre, īvi, ītum.
It is owing to Caius that,	per Caium stat quominus, &c.
To endure,	sustinēre, tĭnu, tentum.
To fear.	verēri, verĭtus; timēre; metuĕre, metŭi.[a]
Nothing,	nihil (*indeclinable*).
To obey,	pārēre, ui ĭtum (*dat.*).
To increase,	augēre, aux, auct, *trans.*; crescĕre crēvi, crētum, (*intrans.*).
By sea and land,	terrā marique.

Exercise 16.

[*Is* quotidie *or* indies *used of* daily increase *or* decrease?]

100. What prevents us *from doing* this? Nothing prevents you *from doing* this. Nothing deters a wise man *from obeying* the laws of virtue[7]. Nothing deterred Caius *from obeying* the laws. I fear that I *shall not* endure such[10] labours. I fear that he *will not* be able to endure such labours. I fear that I shall increase your labours. What prevents us from waging war by sea and land? What prevents you from carrying all your property with you? Do not pretend to be mad.[3] It cannot be denied *that* vice increases daily. *It was owing to Caius that* we did not wage war by sea and land.

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will then stand as *nom.* to the next verb. After *deter*, &c., the *acc.* should be *expressed*, unless it be a pronoun of the first or second person.

[a] Timēre, metuĕre, verēri, are all used for *fear*; but (1) if a *reverential* or *humble fear* is to be expressed, *vereor* should be used; (2) if an *anxious fear* of a threatening evil, *metuere*. *Metus* is the *fear* of the *mind* arising from a consideration of circumstances and appearances: *timor*, the fear that arises from the *body*; from *timidity*. (See D. vĕrēri.) *Vereor*, which expresses the least degree of actual *fear*, should be used to express *doubt* or *fear* about the happening of such an event, or the truth of such an opinion. *Formidāre*, 'to dread,' of *great* and *lasting* fear.

VI.

§ 16. *Interrogative Sentences.*

101. Questions (when *interrogative pronouns* or *adverbs* are not used) are *generally* asked in Latin by interrogative particles.

102. (*a*) *Nĕ* asks simply for information. (*b*) *Num* expects he answer '*no*:' (*c*) *nonnĕ*, the answer '*yes*.'

103. Nĕ is *enclitic*; that is, always *appended* to a word, and written as its *last syllable*.

104. (*a*) Scribitnĕ Caius? *Is Caius writing?*

(*b*) *Num* putas . . . ? Do *you think?* (= *you* don't think, *do you?*)

(*c*) Nonnĕ putas . . ? Don't *you think?* (= *you* do *think*, don't you?)

Quid? nonnĕ canis similis est lupo? *What?* is not *a dog like a wolf?*

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§ 17. *Interrogative Words.*

105. *Who?* (quis.) *How?* (quĭ, abl.: *with an adjective*, quam.) *How does it happen that?* (quî fit ut . . ? *with subj.*)

Why? { cur (= cui rei).
quare[f] (= quâ re).

When? (quando?) (*Quum* is never interrogative.)

Where,	ubi,	relatives to	ibi,
Whence,	unde,		inde, hinc,
Whither,	quo,		eo (huc, illuc).

Exercise 17.

106. Have not the good and wise been banished? Are not virtue and vice contrary to each other? Do men govern the

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[f] *Quare* (*wherefore*) is only used when *the cause* is decidedly asked: when, that is, *an answer is required*. *Cur* is used whether an answer is required or not: hence it is the proper word in *expostulatory* and objurgatory sentences.

winds and seasons? [No.] Shall we not all die? Was not the world made by design? Do we not owe very much to our parents? Was it *not owing to you* that we did not leave the city? Was not Caius within *a very little of* being killed?[24] Were not the waves such[101] *as* you had never seen before? Whence do you come? (or, *Where* do you come *from?*) Did all promise to help[9] you? [No.] Did he not promise unwillingly to finish the business? Do we not all hope to live[8] a long while? Has he not finished the business satisfactorily?[25] There are some who[102] deny that Caius has finished the business. There were some who reviled me.

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§ 18. *Dependent Questions.*

107. A *dependent* question is one that is connected with a preceding word or sentence.

108. Dependent questions *follow* and *depend* on such words as *to ask, doubt, know,* or *not know, examine, try,* &c.

109. (*a*) (*b*) (*c*) The verb in a dependent question must be in the subjunctive mood.

110. In English, dependent questions are asked by *whether;* or by *interrogative pronouns* and *adverbs.*

111. Since *what* and *who* are also *relatives,* but the relative is in Latin a different pronoun, care must be taken to use *quis, quid,* (not *qui, quod*) in dependent questions.

112. [C. XVI.] ☞ *Who, what, which,* are often *dependent interrogatives,* especially after verbs of *asking, knowing, doubting,* &c.

113. After most of these verbs the dependent sentence stands as the *accusative* to the transitive verb.

114. The verb in *an accusative sentence* must be in the subjunctive mood.

115. (*a*) Dubito, *num*[s] id tibi suadēre *debeam, I doubt* whether I ought *to give you that advice.*

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[s] *Obs.* In a dependent sentence, *num* is '*whether*,' and does not necessarily imply that the answer '*no*' is expected. If, however, the answer '*no*' *is* expected, *num* should be used, not *ne.*

(*b*) Quæsieras ex me, *nonne putarem*, &c., *You has inquired of me* whether I did not think, &c.

(*c*) *Quis es* ?—Nescio, *quis sis*.

116. VOCABULARY 17.

To inquire,	quærĕre, quæsīv, quæsīt.
Of (after inquire),	ex (with *ablat.*).
To say,	dīcĕre, dix, dict.
Well = rightly,	recte.
Dog,	canis, is, *com. gend.*
Like,	sīmilis, is, e (*dat.*).
Wolf,	lŭpus, i, *m.*
To be better, i. e. a thing to be preferred,	satius esse.
I don't know whether, I almost think, I am not sure that—not,	haud scio an, *or* nescio an (*with subjunct.*).
Dishonourably.	turpiter.

Exercise 18.

117. Where do you come from ? I will ask him where he comes from. Ought I to do this ? I doubt whether I ought to do this. He asked whether a dog was not very like a wolf. *I don't know whether* he has *not* said well. He *said* that he did *not*[2] know.[2)] Balbus has not come, *as far as I know*.[10] Is it not better to die than to live dishonourably ? I will leave nothing undone to finish[18] the business *to your satisfaction*.[5] I will ask (him) how great the waves were. Who does not know how delightful it is to be praised by the good ? I will inquire of Balbus how many there were. There are some who[169] have inquired of Balbus.

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§ 19. *Double Questions. Use of* 'an' *in single questions.*

118. (*a*) (*b*) In double questions '*whether*' is to be translated by *utrum*, *num*, or the appended *ne*; '*or*' by *an*.

Num in *direct* questions is only to be used when the answer '*no*' is expected.

119. (*c*) (*d*) (*e*) But in dependent questions '*whether*' is often untranslated, and '*or*' translated by *an*, *anne*, or the appended *ne*.

120. (*f*) *An* is often found before single questions, but this was at least not a common practice with Cicero, &c. When *an* is so used, there is always an ellipse of the *other possibility*, which may generally be supplied without difficulty.

(*a*) The supposition involved in the question is often *obviously absurd*; so that assent is really demanded to the *suppressed alternative*. The force of such a question may often be given in English by '*then*.'

(*β*) This use of '*an*' is often found in *replies*; between which and the preceding statement an expression of *assent* or *dissent* must be supplied.

(*γ*) There is the same suppression of the first supposition, in *haud scio*, or *nescio an*; *dubito an*; *incertum est an*; *quæro an*; *consulo an*; *forsitan* (fors sit an), &c. (*Hartung*, Partikellehre, ii. 190.)

☞ '*Or*' in questions is to be translated by *an* or *ne*; never by *aut* in a *proper double question*; when, that is, one question is to be answered in the affirmative, the other in the negative.

121. (*a*) *Utrum* ea vestra *an* nostra culpa est? *Is that your fault* or *ours?*

(*b*) Permultum interest, *utrum* perturbatione aliquâ animi *an* consulto et cogitato fiat injuria, *It makes a very great difference*, whether *an injury is done from some perturbation of mind*, or *deliberately and purposely.*

(*c*) Stellarum numerus par *an* impar sit, incertum, Whether *the number of the stars is even* or *odd, is uncertain.*

(*d*) Quæritur unus*ne* sit mundus *an* plures, *It is a question* whether *there is one world* or *more.*

(*e*) Servi liberi*ne* sint quid rĕfert? *What does it signify* whether *they are slaves* or *free?*

(*f.*) *An*[a] tum quoque est utilis (iracundia)? *Is* (*passionateness*) *useful even then?* [Is it not then prejudicial?]

122. VOCABULARY 18.

It makes a very great difference,	permultum interest.
What difference is there? what difference does it make?	quid interest?

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[a] In the following passage the suppressed alternative is so obvious, that we might introduce the question by '*or*.' Cur misereare potius quam feras opem, si id facere possis? *an* sine misericordiâ liberales esse non possumus? *Why should you pity, rather than assist them if you can? Or, is it impossible for us to be liberal without pitying?*

There is no difference,	nihil interest.
Beasts (in their wild state),	fĕræ.
To drink,	bĭbĕre, bĭb, bĭbĭt.
Wine,	vīnum, i, *n.*
Water,	aqua, æ, *f.*
Death,	mors, mortis, *f.*
Sleep,	somnus, i, *m.*
Beginning,	initium, i, *n.*
Another = a second, one more,	alter, altera, alterum, *Gen.* alterĭus, &c.
Or not (often without a verb, as the second member of a double question),	an non, *or* annon, usually *in direct*, necne[b] *in indirect questions.*

Exercise 19.

123. What difference does it make whether you drink wine or water? Whether the Romans have conquered or are conquered, is uncertain. Was the world made for the sake of men or beasts? Is death an eternal[c] sleep or the beginning of another life? It makes a great difference, whether death be a perpetual sleep or the beginning of another life. Whether the Romans have conquered or not, is uncertain.

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§ 20. *How to translate* may, might; can, could, &c., *when they are principal verbs.*

124. MAY; perf. MIGHT (*permission*). Licet,[d] *it is permitted.*

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[b] By *necne* the questions are joined *copulatively*, by *an non adversatively.* In *necne* therefore the question is made, as it were, *one;* and no opinion of the speaker's is implied as to the thing's being so or not. In *an non* the notions are *opposed* to each other, either *simply*, or so that it is implied that the one is *more probable* than the other (*Hand*).—The verb is more frequently repeated with *necne* than with *annon:* the only instance of *necne* in a *direct* question is Cic. Tusc. 3, 18. *Sunt hæc tua verba, necne?* (K.) *Necne* generally occurs in *dependent* questions.

[c] *Æternus*, without beginning or end, '*eternal.*' *Sempiternus* is '*everlasting,*' '*perpetual;*' '*eternal*' in a looser sense, without reference to an eternity without either *beginning* or *end.* *Sempiternus* is therefore the right word here.

[d] Licet, *it is permitted*, or *lawful*, by *human* law (positive, customary, or traditional): fas est, *it is permitted* by *divine* law (including the law of

PRES. (*mihi*) ire licet, *I may go.*
(*tibi*) ire licet, *thou mayest go.*
&c.

PERF. (*mihi*) ire licuit, *I might have gone.*
(*tibi*) ire licuit, *thou mightest have gone.*
&c.

125. CAN; perf. COULD (*power, possibility*). Possum,[e] *can, am able.*

PRES. (*ego*) facere possum, *I can do it.*
(*tu*) facere potes, *thou canst do it.*
&c.

PERF. (*ego*) facere potui, *I could have done it.*
(*tu*) facere potuisti, *thou couldst have done it.*
&c.

126. OUGHT; SHOULD (*duty, propriety*). { oportet, *it behooves* / debeo, *I ought.*

PRES. (*me*) facere oportet[f] { *I ought to do*[g] (*it*) } (*ego*) facere debeo.

(*te*) facere oportet { *Thou oughtest to do* (*it*) } (*tu*) facere debes.

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conscience): concessum est, *it is permitted, comprehends* both as a *general* expression.

[e] *Or*, queo: *cannot*, nequeo (Inf. *quire, nequire*, like *eo*). *Possum* relates to the *ability* of the *doer*; *queo* to the *feasibility* (*to him*) of the *thing to be done*. *Possum, I can* do it, *if* no external hinderances occur: *queo, I can* do it, *because* there are no external hinderances, sufficient to prevent me; *I am in a condition to do* it. This is expressed by saying that *possum* denotes *subjective, queo objective* possibility: or (in *Döderlein's* words) possum *quantitative*, queo *qualitative* possibility. Döderlein observes: "The best prose writers, as Cicero and Sallust, and even Pliny and other later authors, frequently use *queo*, but (like *quisquam* and *ullus*) only in *negative* propositions: that is, only in such as actually contain a negation, or at least are of a *negative* character."

[f] *Necesse est, expresses* necessity; *oportet*, duty *or* propriety; *opus est*, advisableness. *Debeo* is the corresponding *personal* form to *oportet*, as *indigeo* to *opus est*. *Oportet* expresses the moral *claim*; *debeo*, the *moral obligation* of a *particular person* to satisfy that claim. *Debēre* is generally supposed to be *de-habere*, 'to have *from*' a person, and therefore to *owe* it to him. Döderlein is inclined to refer it with *debilis*, to δέω, δεέω, *to want*.

[g] Or, *I should do* (*it*). / *Thou shouldst do* (*it*). } &c.

127. PERF. (*me*) facere oportuit { *I ought to have done (it)* } (*ego*) facere debui.

(*te*) facere oportuit { *Thou oughtest to have done (it)* } (*tu*) facere debuisti.

(*a*) Or, with the subjunctive governed by '*ut*' omitted;

(*ego*) faciam oportet,[h] *I ought to do* (it).

(*tu*) facias oportet, *thou oughtest to do* (it).

128. ☞ *May, might; can, could; should,* &c., when they stand in principal clauses, are not *auxiliary* but *principal* verbs; and must be translated by the proper tenses of *licet, possum, oportet,* or *debeo,* &c.

129. *May, might,* are often used of events the *possibility* of which is *granted by the speaker. May* or *might* is then equivalent to *may* (or *might*) *possibly; may for any thing I know.*

(*a*) When '*may*' = { *may happen, may possibly, may for anything I know,* } it is to be translated by *fieri potest ut*.....

(*Fieri potest* ut fallar, *I* may *be deceived.*)

130. The *perf. infin.* after a *past tense* of a verb expressing *duty, possibility, permission,* &c., is generally to be translated by the *pres. infinitive.*

That is, the time is marked by the tense of the verb expressing *duty,* &c., and the *pres. infin.* marks the time *relatively to that verb.* If it is meant, that the action should *have been completed before* the time spoken of, the *perf. infin.* must be used.

131. [C. XVII.] ☞ '*May*,' '*might*,' sometimes mean '*can*,' '*could*,' and must be translated by *possum.*

[C. XVIII.] ☞ The *perf. infin.* must be translated by the *present infin.* after *might, could, ought,* unless the action is to be represented as *over* before the time to which *might, could,* &c., refer.

When the *infin. perfect* follows '*ought*,' '*ought*' is the *perfect.*

132. VOCABULARY 19.

To be the slave of,	servīre, servīvi, servītum (*dat.*).
To spend, or lead, a life,	ăgĕre, ĕg, act.

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[h] *Legem* brevem esse *oportet,* A law ought *to be short.*

Me ipsum *amem oportet,* non mea, *You ought to love me, not merely things belonging to me.*

Virtuous, honorable,	honestus, a, um.
Chaste,	castus, a, um.
Moral,	sanctus, a, um.
To shed one's blood,	profundĕre, fūd, fūs.
For = in behalf of,	pro (governs *ablat.*).
Country = country of one's birth, or citizenship,	patria ae, *f.*
To snatch away, take away,	erīpĕre, erīpu, erept.
To take away a man's life,	vitam alicui[i] erīpĕre.

Exercise 20.

[N. B. A parenthetical '*then*' in an interrogative sentence is used to indicate that '*an*' is to be used.]

133. May a man be-the-slave-of glory? [No.] Ought we not *to have obeyed* the laws of our country? What ought I to have done? I asked what I ought[k] to have done? No man may take away another's life. It cannot be denied, that he has led a very moral' life. Ought he not to have shed his blood for his country? There is no doubt, that he lived a very disgraceful' life. Ought' we (*then*) to be the slaves of glory? Ought' he not to have obeyed the laws of virtue? It was owing to you that[22] my life was not taken away by Caius.

VII.

§ 21. *Apposition.*

134. When to a substantive or personal pronoun there is added a substantive (without a *preposition*) explaining or describing it, the latter is said to be placed in *apposition* to the former. 'Alexander *the conqueror* of Persia.'

135. A noun in *apposition* may be turned into the *predicate* (nom. *after* the verb) of a relative sentence.

136. (*a*) A substantive *in apposition* must agree *in case* with the substantive *of which* it is spoken.

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[i] *Obs.* The person *from whom* is put in the *dat.* This *dat.* may be explained thus: it is the *person towards* or *against* whom the action of snatching away life is directed.

[k] The *pluperf.* must here be used, for the *imperfect* would fix the duty to the *time of asking*.

137. (*b*) If the substantive of which it is spoken be *feminine*, the *fem. form* should be chosen for the substantive *in apposition*, whenever there is one.

138. (*c*) If the principal word be the name of *a town*,[1] with *urbs* or *oppidum* in apposition to it, the verb or participle generally agrees with the *apposition* instead of the principal noun.

(With this exception, agreement with the principal noun is *the rule*, though a rule that is not *always* observed.)

139. (*d*) The English '*as*,' '*when*,' '*for*,' standing with a noun, are often omitted, and the Latin substantive placed in *apposition*.

140. (*Eng.*) The city *of* Rome. The island *of* Cyprus.
(*Lat.*) The city Rome. The island Cyprus.

141. (*a*) *Alexander victor* tot regum atque populorum, Alexander the conqueror *of so many kings and nations*.

(*b*) Usus *magister* egregius, *Experience an admirable teacher*.
Philosophia *magistra* morum, *Philosophy the teacher of morals*.

(*c*) *Volsinii, oppidum* Tuscorum opulentissimum, *totum concrematum est* fulmine, *Volsinii, the most wealthy town of the Tuscans, was entirely destroyed* (burnt) *by lightning*.

(*d*) Ædem Salutis, quam *consul* voverat, *dictator* dedicavit, *He dedicated* as dictator *the temple of Salus, which he had vowed* when consul.

142. VOCABULARY 20.

To take,	căpĕre, io, cēp, capt.
King,	rex, rēgis, *m.*
Philosophy,	philosophia, æ, *f.*
Inventor,	inventor, ōris; inventrix, īcis.
Teacher,	magister, tri; magistra, æ.
Manners, morals, character,	mōres, um, *m.*
Discipline,	disciplīna, æ, *f.*
Frugality,	frugalitas, ātis, *f.*
Parent,	genitor, ōris; genitrix, īcis.
Athens,	Athēnæ, ārum, *f.*
Branch-of-learning,	doctrīna, æ, *f.*
Maker, causer,	effector, ōris; effectrix, īcis.

[1] The name of a people often stands with the substantive *civitas*, in apposition to it in the singular; '*Carmonenses, quæ* est longe firmissima totius provinciæ *civitas*.' Cæs. Bell. Civ. ii. 19.

Wisdom,	sapientia, æ, *f.*
Happy,	beatus, a, um.
An old man,	sĕnex, senis, *G. plur.* senum
To wish, desire, be willing,	velle, vŏlu, ———
To blot out, efface, destroy utterly,	dēlēre, delēv, delēt.
Treaty,	fœdus, ĕris, n.
To renew,	rĕnovāre, āv, āt.

Exercise 21.

143. Apiolæ, a town of the Latins (*Latini*), was taken by king Tarquinius. Philosophy was the inventor[l] of laws, the teacher[l] of morals and discipline. Frugality is the parent[l] of virtues. It cannot be denied, that philosophy was the inventor[l] of laws. Caius used to call[m] Athens the inventor[n] of all branches-of-learning. It cannot be denied, that wisdom is rightly called the maker of a happy life. I do not desire the same things *as* an old man, that I desired *when* a boy (p. 14. 15, *b*). I have left nothing undone to finish[18] the business *to your satisfaction*. It was owing to you[88] that the city of Rome was not destroyed by fire. The treaty between the cities of Rome and Lavinium[o] has been renewed. Has not the treaty been renewed between the cities of Rome and Lavinium? Ought not the treaty between the cities of Rome and Lavinium to have been renewed?

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§ 22. *Nominative after the verb.—Attraction of the predicate.*

144. (*a*) If the verb *esse*, &c. standing after a verb that is immediately followed by the infinitive, has a participle or adjective with it, it will stand in the *nominative* case.

145. (*b*) After a verb of *wishing*, &c.[p] the accusative of the *pronoun* is sometimes expressed, and sometimes omitted, if it means the same person as the *nom.* of the principal verb.

146. (*b*) *If* the acc. is omitted before the *infin.*, the noun or participle with the infinitive is *attracted* into the *nom. case*.

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[l] ☞ '*Would*' or '*used to*' may be considered as signs of the *Imperfect* (Dicebat, *would say; used to say.*)

[n] Plural.

[o] Inter Romam Laviniumque urbes.

[p] *Studii et desiderii.*

147. (*c*) After verbs of *declaring*, &c.[q] the accusative under the same circumstances, is *sometimes*, but *less commonly* omitted.

148. (*c*) When the acc. pronoun *is* omitted before the *infin.* after a verb of *declaring*, &c., the adjective or participle is *generally attracted* into the *nominative ;* but sometimes not, especially when it is the part. of the *fut.* in *rus*, *esse* being omitted.

149. (*a*) Soleo (possum) esse otiosus, *I am accustomed to be* (*I can be*) at leisure.

(*b*) Vult { *se*[r] esse *principem*, / esse *princeps*, } *He wishes to be the first.*

(*c*) Ait { *se* esse *paratum*, / esse[s] *paratus*,[t] } *He says that he is ready.*

Facturos[u] pollicentur, *They promise to do it.*

150. VOCABULARY 21. (Of *Apposition-Verbs.*[v])

To become, to be made,	fĭĕri, factus.
To turn out,	evādĕre, evās, evās.
To be named = appointed,	nominări, nominatus.
To be elected or chosen,	elĭgi, electus.
To be made (of an appointment to an office),	creări, creatus.
To be born,	nasci, natus.
To be considered, or held,	hābēri, habĭtus.
To seem, appear,	vīdēri, visus.[w]
To be rendered,	reddi, reddĭtus.
An orator,	orātor, ōris, *m.*

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[q] *Sentiendi et declarandi.*

[r] Cicero is fond of inserting *se* after *velle.*

[s] In Cicero the pronoun is seldom omitted except after *fateri*, *dicere*, *opinari*, and similar verbs. (Ochsner.)

[t] Bentley says: 'ait esse *paratum*' "ne Latinum quidem est;" which, however, Krüger thinks is too much to say.

[u] But the participle of the *fut. acc.* standing (with the omission of *esse*) for the *fut. infin.* is sometimes *attracted*, especially in poetry. '*Visura* et quamvis nunquam *eperaret* Ulixen.' *Propert.* ii. 7. 45. '*Venturaque* rauco | Ore minatur hiems. *Stat. Theb.* i. 347. So with other predicates. 'Retulit Ajax | *Esse* Jovis *pronepos.*' 'Acceptum refero versibus, *esse nocens.*' '*Sensit* medios *delapsus* in hostes,' &c. (K.)

[v] By *apposition-verbs* are meant the verbs that make no *complete predicate;* but require a noun after them, which is rather *in apposition* to the *subject* (*the nom.* to verb) than governed by the verb.

[w] *To appear* must be translated by *videri*, when it means *to seem;* by *apparēre*, when it means *to come into sight; to be seen; to be evident.*

A poet,	poeta, æ, *m.*
To be wont, or accustomed,	sŏlĕre, solĭtus sum.
To desire,	cupĕre, cupīv, cupīt.
To have rather,	malle, mālu, ——́
Rich,	dīves, dīvĭtis.
To begin,	cœpisse; incĭpĕre, cēp, cept.[x]
Troublesome,	molestus, a, um (with *dat.*).
To cease, leave off,	desĭnĕre, desĭi, desĭt.
Timid,	timĭdus, a, um.
To go on, continue,	pergĕre, perrex, perrect.
By accident,	cāsu.

Exercise 22.

151. I had rather be-in-good-health′ than be rich. I begin to be troublesome to you. Cease to be timid. There is no doubt that the boy will turn out an orator. Do not continue to be troublesome to Caius. It cannot be denied that Balbus seems wise to many persons. No one is born rich. No one becomes good by accident′. Numa Pompilius was made king. *It was owing to you that*[22] I was not made king. He promises to perform[3] the business (*omit* esse). No one can be happy without virtue. There is no doubt, that no man can be happy without virtue. I had rather be a good man, than seem (one). Many persons cannot turn out orators. A poet is born, not made. Was the world made by accident or by design?

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§ 23. *Dative after* esse.

152. (*a. b. c. d.*) When *esse*, &c., having the same *subject* as the principal verb, follows a verb that governs the *dative*, *if* the

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[x] *Cœpi* has only the tenses derived from the *perf.* *Cœptus est* is used for its *perf.* before *pass. infinitives*. So *desitus est* (ceased), though more rarely. (*Zumpt.*) When he adds that the *perf.*, *pluperf.*, and *fut. perf.* have respectively the meanings of the *pres.*, *imperf.*, and *simple future*, I believe him to be mistaken, for: (1) In many passages *cœpi* has *certainly* the meaning of the perf. (2) In many more, I *think* in all, the Latin idiom *requires* one of the *perfect*, where *we* should use one of the *imperfect* tenses. *Cœpi* is regularly joined only with the *infin.*: *incipio* with (*infin.* or) a *noun* (as its subject or object): and *cœpi* dwells more on the *action* begun; *incepi* gives more prominence to the *beginning* that is made, and is altogether more emphatic. (D.)

accus. pron. is omitted, the noun after *esse* either remains in the accus. or is (*more commonly*) attracted into the *dative.*[7]

153. (*a*) Expĕdit *bonas esse vobis*, It is expedient for you to be good women.

(*b*) Licet *esse beatis*, *They may be happy* (if they please).

(*c*) *Medios esse* non licet, *We may not be neutral.*

(*d*) *Mihi negligenti esse* non licet,[8] *I may not be* negligent.

154. VOCABULARY 22.

(Verbs in the third person governing the *dat.*, and often used with a sentence as their *subject.*)

It is permitted,	licet.
I have leisure,	văcat mihi (but *dat.* of *pronoun* generally omitted when the person is known).
It is given,	dătur, dătum est.
It is expedient,	expĕdit.
It is profitable,	prŏdest, profuit, &c.
It is injurious, hurtful,	nŏcet.
Negligent,	negligens, tis.
Neutral,	medius, a, um.
Luxurious,	luxurĭōsus,[9] a, um.

Exercise 23.

155. Let us be permitted[b] to be miserable. Let us be permitted to be neutral. *There is no doubt* that no man may be neutral. It is injurious to be negligent. There is no doubt that it is expedient for all to be good. Many persons doubt what is expedient for them. It is not given to all to be wise. It is expedient for no man to be luxurious. I have no leisure to be luxurious. It cannot be denied that few have leisure to be luxurious. There is no doubt that it is profitable to all to spend a virtuous life. There is no doubt that a wise man would rather be-in-good-health than be rich. There is no doubt that no one becomes good by chance. Had you rather be rich, or be-in-good-health?

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[7] The *gen.* and *ablat.* are never attracted in this way. We may not say: 'Interest *Ciceronis* esse *eloquentis*:' 'damnor a *nolente* esse *bono*.' (K.)

[8] 'Per quam non licet *esse negligentem*' (sc. *mihi*). (Catull.)

[9] Adjectives in *ōsus*, (u)*lentus*, *idus*, denote *being full* of what the root expresses.

[b] Let-it-be-permitted to us.

I asked him whether he had rather be-in-good-health or be wise
You ought not *to have been*[10] neutral.

VIII.

§ 24. *The Genitive.*

156. (*a*) The Romans often used a *dependent genitive* where we use *prepositions; in, for, with,* &c.

157. Almost every substantive that depends so closely on another as to form almost *one notion* with it, may in Latin be expressed by the *genitive*, no matter what preposition we should use in English.

158. The *genitive* is joined *attributively* to its substantive, and as no two languages exactly agree, it often happens that what one language expresses by *an adjective*, another for want of an adjective would express by the genitive case. Hence—

159. (*b*) Where *we* use the *genitive* or the preposition '*of*' with a substantive, an adjective may often be used in Latin.

160. (*c*) Where *we* use a *substantive* with an *adjective agreeing* with it, an *adjective* in the *neuter* is often used in Latin, with a *genitive* governed by it.

(*α*) These adjectives are *indefinite numerals* and *demonstrative pronouns*. They are only used as *quasi-substantives* (governing the *gen.*) in the *nom.* and *acc.* singular.

(*β*) The following are peculiar phrases: id temporis, *at that time:* id ætatis, *of that age:* quid ætatis? *of what age?*

161. (*a*) Gratia *beneficii*,[c] *Gratitude* for *a kindness*. *Muliĕrum Sabinarum* injuriæ, *The wrongs* done to *the Sabine women*. Luctus *filii*, *Grief* for *his son*. *Suarum rerum* fiducia, *Confidence* in *his own affairs*. *Pyrrhi regis* bellum, The *war* with *king Pyrrhus*.

(*b*) Res *alienæ*, *The affairs* of others (*or*, Other people's *affairs*). Causa *regia*, *The royal cause;* or, The

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[c] 'The genitive is *subjective*, when it denotes that which does something, or to which something belongs: it is *objective*, when it denotes that which is the object of the feeling or action spoken of. The *objective* genitive *usually* follows the noun on which it depends.' (Z.)

king's *cause*. Timor *externus*, *Fear from without*; *fear* of foreign enemies.

(*c*) Quantum voluptatis, *How much pleasure*. Aliquid temporis, *Some time*. Nimium temporis, *Too much time*. Multum boni, *Much good*. Plus boni, *More good*. Quid novi? (what of new? =) *What new* thing? *what news?*

(OBS. *Boni, mali, novi, falsi*, are used as *substantives* after these *neuters*.)

162. VOCABULARY 23.

Gratitude,	gratia, æ, *f.*
Benefit, favour,	beneficium, i, *n.*
Weight, burden,	ŏnus, ĕris, *n.*
Heavy,	grăvis, is, e.
Light,	lĕvis, is, e.
Flight, escape from,	fuga, æ, *f.*
Labour,	labor, ōris, *m.*
Remedy,	remedium, i, *n.*
Anger,	ira, æ, *f.*
To overpower, (by a violent emotion,)	frangĕre, frēg, fract (literally to break).
Care,	cura, æ, *f.*
Not one's own; of others,	alienus, a, um.
Affair,	res, rei, *f.*
Difficult,	difficilis, is, e.
Silver,	argentum, i, *n.*
Gold,	aurum, i, *n.*
Nature,	rerum natūra.
Of Abdēra,	Abderītes.[e]
Advantage = profit, gain,	emolumentum, i, *n.*
To receive or gain advantage,	emolumentum căpĕre; cēp, capt.
Replies; says he,	inquit (always following a word or two of the reply).
Compassion, pity,	misericordia, æ, *f.*
Poor,	pauper, paupĕris.
What,	quid.
Too much,	nimium.
More,	plus.[f]

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[e] Names from one's *native town* end in ENSIS; ANUS (from towns in *a*, *æ*); INUS with ī (from towns in *ia*, *ium*); as, *G.* atis (from towns in *um*). From *Greek* nouns the adjectives generally end in *ius* (often with some change of root); also in *ītes*, *ātes*, *ōtes*; and in *æus* from *a*. Those from towns of *Greek* origin, but *not in Greece*, usually end in *īnus*. (Z.)

[f] *Plus, pluris*, only in the *sing.* Plur. *plures, plura*, G. *plurium*, &c.

How much,	quantum.
Much,	multum.
Nothing,	nihil (indecl. neut. *subst.*).
No time,	nihil temporis.

Exercise 24.

163. Is gratitude for a benefit a heavy weight? [No.] Is not death an escape from labours? There is no escape from death. Are there not many remedies against anger? Good men are often overpowered by compassion for the poor. The care of other people's affairs is difficult. We all lose too much time. Is there more silver or gold in nature? It was owing to you[22] that I did not keep my promises. We are now of such an age, that we ought to bear all things courageously. It cannot be denied that Pythagoras of Abdera was a very great philosopher. Antisthenes was asked what advantage he had received from (*ex*) philosophy. Antisthenes, being asked what advantage he had received from philosophy, 'To be able,' says he, 'to converse with myself.'[a] How much time do we all lose! It cannot be denied that we all lose much time. There were some[109] who lost much time.

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§ 25. *The Genitive continued.* (Partitives. Genitivus Qualitatis.)

164. A *partitive* adjective is one that expresses *some* individuals considered as *parts* of a larger number or body.

Partitive adjectives are, therefore, such as *which, every, each, both, some*, &c., with *ordinal* numerals, *comparatives*, and *superlatives*.

165. (*a*) A partitive adjective governs a noun in the *genitive*.[b]

166. The gender of the partitive adjective is generally the gender of the governed genitive, because that expresses the *thing meant*.

167. (*b*) But sometimes the genitive is the name of *a country* of which the person is *one* inhabitant: of course then the adjective agrees with *man* understood.

168. (*c*) Also when a *superlative*, or *solus*, &c., governs a *gen.*,

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[a] Ut possim.

[b] Partitives are often followed by the prepositions meaning *from, out of, amongst* (e, inter, de), instead of by the genitive.

and is also (with the gen.) spoken of another substantive, the partitive agrees in *gender*, not with the *gen.*, but with the *other substantive*.

169. (*d*) A substantive *having an adjective agreeing with it*, and *describing* a former substantive, stands in the genitive or ablative.

(It may be used *attributively* or *predicatively*; as an adjective, that is, to the substantive, or *after* the verb *to be*.)

If the description be merely *numerical*, the genitive only can be used.

170. (*e*) Opus est[i] (*there is need*) is followed by an *ablative of what is needed*. The *person who needs* must be put in the *dative*.

171. (*f*) After *opus est*, an English substantive is often translated by a *passive participle*.

172. (*g*) But *the thing needed* is often the *nom.* to the verb *sum*; or the *acc.* before *esse*.

☞ In *this* construction the verb *sum* will agree, of course, with its *nom.*

In the former, it is always in the *third person* sing.; *opus* being its real *nom.*

173. (*Eng.*) I have need of food.
(*Lat.*) (1) There is a business to me with food (*abl.* without *prep.*).
or (2) Food is a business to me.
or (2) These things are a business to me.

The *second* construction is preferred with *neuter* pronouns and adjectives. (Z.)

174. *How many are there of you?* = how many are you?
There are very many *of you*, = you are very many.
Few *of whom* there are, = who are few.

When '*of*' with a *demonstrative* or *relative* pronoun follows a *plural numeral* or *superlative*, the numeral often expresses *all* who are meant by the pronoun; and then the pronoun and the numeral must be in the *same case* in spite of '*of*'.[k]

175. [C. XIX.] ☞ '*Of you*,' '*of us*,' are not to be translated after *how many*, or *other numerals*, when the *whole party* are spoken of.

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[i] Opus est (*it is a task* or *business*). Grotefend, comparing the Greek ἔργον ἐστί τινος, thinks that the ablative originally expressed *the means by which* the business is to be accomplished. Probably *opus esse* had, in various constructions, come to have nearly the meaning of *to be necessary* or *required*: and then other constructions were commonly, or occasionally, used before the *ablative* prevailed. *Plautus* uses even the *accusative*, as if *it* were the *object required*: the *gen.* is still sometimes found: probably the preference was at last given to the *abl.*, from that being the usual case after verbs of *needing*, or *requiring*.

[k] Consider, therefore, after such words, whether the pronoun *expresses more*, or *no more*, than the numeral.

When *of us, of you*, are omitted, the verb will be of the *first* and *second* pers. respectively.

176. (*a*) Uter vestrum? *Which of you?* Alter consŭlum, *One of the consuls.* Græcorum *oratorum præstantissimus, The best of the Grecian orators.*

(*b*) Plato totīus *Græciæ doctissimus, Plato the most learned man of all Greece.*

(*c*) *Hordeum* est frugum *mollissimum, Barley is the softest species of corn.*

(*d*) { Vir *summo ingenio*,[1] *A man* of the greatest ability. / Vir *excellentis ingenii, A man* of distinguished ability.

Ingentis magnitudinis serpens, *A serpent* of immense size.

Classis *septuaginta navium, A fleet* of seventy ships.

(*e*) Acuto *homine nobis* opus est, *We have need of an acute man.* Quid opus est verbis? *What need is there of words?*

(*f*) *Properato*[m] opus est, *It is necessary to make haste.*

(*g*) Quarundam rerum nobis *exempla* permulta *opus sunt, Of some things we have need of a great many examples.*

177. VOCABULARY 24.

Which (of two),	uter, utra, utrum; g. utrīus.
Each (do.),	uterque; g. utrīusque.
Another; one (of two things), a second; one more,	alter, altera, alterum; g. alterīus.

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[1] According to the German grammarians, the *gen.* denotes a *permanent*, the *abl.* a *temporary* state. *Grotefend* says, the gen. is used of a thoroughly inherent and permanent quality, penetrating the whole being, and making the thing what it is: whereas the *abl.* is used of any part or appendage of the thing spoken of, and only so far as it manifests itself; which part or appendage, moreover, may be *accidental* and *temporary*. To establish this he quotes: "Murena *mediocri ingenio*, sed *magno studio* rerum veterum, *multæ industriæ* et *magni laboris* fuit." 'Murena *showed* but moderate talents, though a great zeal for antiquarian pursuits; industry and laborious perseverance *constituted his character*.' Why not as well or better, 'He *showed* great industry and perseverance; but his mind was (*essentially*, and, *permanently*) one of little power, though with a great fondness for antiquity?' Was his *ingenium* (the *in-born* power of his mind) a less *permanent* quality than his *industria? Zumpt* says: 'With *esse*, Cicero seems to prefer the *abl.*'

[m] *Properare* is used of a *praiseworthy* haste for the attainment of a *purpose*;

Of Miletus,	Milesius (162, e).
Greek,	Græcus, i, *m.*
Roman,	Romanus, i, *m.*
To predict, foretell,	prædĭcĕre, dix, dict.
Eclipse,	defectio, ōnis, *f.*
Sun,	sol, sōlis, *m.*
Body,	corpus, corpŏris, *n.*
Food, meat,	cĭbus, i, *m.*
Drinking, drink.	potio, ōnis, *f.*
Serpent,	serpens, entis, *com. gend.*
Immense,	ingens, ingentis.
Size,	magnitudo, ĭnis, *f.*
Lemnos,	Lemnos,[a] i, *f.*
To find, discover,	invenīre, vēn, vent; reperīre, repĕr, repert.[c]
Custom,	consuetudo, ĭnis, *f.*
Nature (i. e. a man's nature),	natura, æ, *f.*
Money,	(often argentum, i, *n.* silver).
To draw away,	avŏcare, āv, āt.
Connection,	conjunctio, ōnis, *f.*
Honour (i.e. probity, trustworthiness),	fĭdes, ei, *f.*

There is need of { making haste, deliberation, prompt execution, } { properato. consulto. mature facto. }

Exercise 25.

178. One of them was a Greek, the other a Roman. Thales[b] of Miletus was the first of the Greeks who[a] predicted an eclipse of the sun. I did the same when (139) consul. He says (*ait*[q])

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festinare = to be in a *hurry*. An adj. *properus* was formed from *pro. forth, forwards*), as inferus, exterus, from *their* prepositions. (D.)

[a] Greek nouns in *os* of the *second* decl. are declined like Latin nouns of the 2d, but have acc. *on* or *um*.

[c] '*Invenio*, properly *to come upon* any thing, expresses the general notion of *to find*: *reperio*, like *to find out* and *to discover*, implies that the thing found was before *hid*, and was *sought for* with pains.' (D.). *Crombie* observes that *invenire* is the proper word for the *faculty itself*: when we talk, that is, of the power of *discovering* generally, without adding *what*; i. e. without an *accusative* after it. He quotes from *Cicero*, 'vigēre, sapere, *invenire*, meminisse,' a passage which plainly proves that *invenire* does not *exclude* the notion of *searching*, though it does not (like *reperire*) necessarily imply it.

[b] Thales, ētis.

[q] Fari is *to talk*: use *articulate speech*: loqui, *to speak* or *talk* (opposed to *tacēre*, to be silent); dicere is *to say*, the *transitive* form of *loqui*. As *distin-*

that there is no occasion for making-haste. The body has need of much food. Are not serpents of immense size found in the island of[27] Lemnos? It cannot be doubted that he is a man of no honour. What need have we of your authority? It cannot be denied that the body has need of meat and drink. (We) have need of deliberation. It cannot be denied *that* we have need of deliberation. Is not custom a second nature? Verres used to say[28] that he had need of many things. How much money have you need of? I left nothing undone to[18] draw-away Pompey from his connection with Cæsar (156). How many are there *of you?*[1] I will ask how many there are *of them.*

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179. *The top of the mountain.*	*The middle of the way.*	*The rest of the work.*
N. summus mons,	media via,	reliquum opus,
G. summi montis,	mediæ viæ,	reliqui operis,
&c.	&c.	&c.

So, ima quercus, *the bottom* (or *foot*) *of the oak;* universa Græcia, *the whole of Greece:* sapientia prima, *the beginning of wisdom:* extremus liber,[r] *the end of the book,* &c.

Some English substantives relative to *position*, are often translated into Latin, by *adjectives* agreeing with their substantives. Such are, *end, middle, whole, top,* &c.

These adjectives generally stand before their substantives.[s]

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guished from *loqui*, dicere expresses a more artificial or studied speech, *loqui* being to speak in the style of ordinary conversation. As distinguished from *ajo*, *dicere* is to speak for the *information* of the hearers, *ajo* expressing the *assertion* of the speaker, as the opposite of *nego*. Hence *ajo* is *I say* = *I assert, affirm, maintain* (but somewhat *weaker* than these words). *Inquit* (which *Döderlein* derives from *injicit*, throws-in) is used to introduce the words of another, and also the *objections* which we *suppose* another to make. (Bentley.) It is also used in a vehement *re-assertion* ('one, one *I say*').

[r] The adjective so used does not distinguish its substantive from *other* things of the same kind, but *a part of itself* from *another part*. Thus *summus mons* is *the mountain where it is highest:* not, *the highest* of a number of mountains.

[s] Not, however, always, *e. g.* 'sapientia *prima*' (*Hor.*), and, 'In hac insulâ *extremâ* est fons aquæ dulcis,' &c. (*Cic.* Verr. 4. 118.)

180. VOCABULARY 25.

The Alps,	Alpes, ium, *f.*
Cold,	frīgŭs, ŏris, *n.*
Snow,	nix, nivis, *f.*
To melt,	liquescĕre, licu, ——
To count, reckon,	numerāre, āv, āt.
Out of,	ex (*ablat.*).
A thousand,	mille (indecl. in sing. In plur. millia, ium, ibus,[t] &c.)
To survive,	superesse, superfui (*dat.*).
Three hundred,	trĕcenti, æ, a.
To swear,	jurāre, āv, āt.
Moon,	luna, æ, *f.*
Lowest,	infīmus, a, um.
Planet,	planeta, *or* es, æ, *m.*
Master = 'master of a house,' 'owner of *any* property,' *slaves* as well as any other.	dominus, i, *m.*; *herus*, i, *m.* is a *master* only in relation to his *servants* or *slaves*.
Wool,	lana, æ, *f.*
Black,	niger, gra, grum.
White,	albus, a, um.
Some—others,	alii—alii.
Only,	solus, a, um, *G.* solīus.
Chameleon,	chameleon, ontis, *or* ōnis, *m.*
To nourish, support,	ălĕre, alu, alĭt *or* alt.
River,	flūmen, ĭnis, *n.*
Neither—nor,	nec *or* neque, followed by nec *or* neque.[u]

Exercise 26.

181. On the top of the Alps the cold is so great, that the snow never melts there. Count how many there are of you.[31] Out of (*ex*) so many thousands of Greeks (but) few of us survive. Three hundred of us have sworn. The top of the mountain was held by T. (*Titus*) Labienus. The moon was considered the lowest of the planets. It cannot be denied that custom is a second nature. Slaves are of the same morals as[32] their master.

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[t] *Mille* the *adj.* is indeclinable.

[u] 'Nec and *neque* stand before either vowels or consonants.' (Z.) Mr. Riddle says: 'in good writers *nec* is found usually only before *consonants*; *neque* before vowels.' But merely taking the examples as they are given in Bröder's Grammar, we have from *Cicero*, '*nec* sibi *nec* alteri;' '*neque* naufragio neque incendio;' '*nec* hominum;' '*neque* perfringi.'

Who is there but[9] understands that custom is a second nature! Caius promises that he will finish the rest of the work. Three hundred *of us* have finished the rest of the journey. Of wools some are black, others white. The chameleon is the only animal that[s] is nourished neither by meat nor drink.[v] The Indus is the largest of all rivers.

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§ 26. *The Genitive continued.* (*Gen. after adjectives.*)

182. Adjectives which signify *desire, knowledge, recollection, fear, participation,* and their *opposites;* together with *verbals* in *ax,* and many of those that express *fulness* or *emptiness,* govern the *genitive.*

(*a*) These adjectives have an *incomplete meaning,* and may be compared with *transitive* verbs. The governed substantive expresses generally the *object* of some *feeling* of the mind.

183. (*b*) To this class belong many participles *used adjectively.*

(*c*) In Poetry[w] the *gen.* may almost always stand after an *adjective,* where its relation to the adjective might be expressed by '*with respect to.*'

184. (*a*) Avidus novitatis, *Greedy of novelty.* Insidiarum plenus, *Full of plots.* Beneficii immĕmor, *Apt-to-forget a favour.* Rei maritĭmæ peritissimi, *Very skilful in naval affairs.* Magnæ urbis capax, *Able to contain a large city.*

(*b*) Veritatis amans, *Attached to truth; a lover of truth.* Amans patriæ, *A lover of his country.* Officii negligens, *Negligent of duty.*

(*c*) Audax ingenii, *Bold of temper; of a bold temper.* Insolitus servitii, *Unaccustomed to slavery.* Insuetus laboris (*Cæs.*). Fidissima *tui* (*Virg.*). Seri *studiorum* (*Hor.*). Utilis medendi (*Ov.*).

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[9] Potus, ûs. "*Potio* is the *act of drinking,* and that on which this action is performed; a *draught;* a *liquid swallowed: potus* is *drinking,* and *drink* in *itself,* without reference to the *action.*" (R.)

[v] And in *Tacitus,* who has: vetus *regnandi,* summus *severitatis,* &c.

185. VOCABULARY 26.

To hate,	Odisse[x] (with tenses derived from the perfect).
Courage,	virtūs, ūtis, *f.*
Contention,	contentio, ōnis, *f.*
Truth,	veritas, ātis, *f.*
Philosopher,	philosophus, i, *m.*
Glorious,	gloriōsus, a, um.
Jest,	jŏcus, i, *m.*
To hesitate,	dubitāre,[y] āv, āt.
To undertake,	suscipĕre, cēp, cept.
In-such-a-manner,	ĭta.
Not even,	ne—quidem, (with the word the *even* belongs to between them; *ne jŏco quidem*, not even in jest.)
Nothing but,	nihil aliud nisi, (the following *adj.* is not to agree with *nihil* but with the substantive after *nisi*.)
To take in good part, to receive favourably.	boni constŭlĕre,* sulu, sult; in bonam partem accipĕre.

(Adjectives governing the Genitive.)

Mindful,	mĕmor, ŏris.
Unmindful, apt-to-forget,	immemor, ŏris.
Negligent, careless of, inattentive to,	negligens, tis.
Greedy,	avidus, a, um.
Eagerly-desirous,	studiōsus, a, um.
Fond, desirous,	cupĭdus, a, um.
Skilled in,	perītus, a, um.
Unacquainted with, ignorant of,	rudis, is, e.

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[x] Of this verb the *perf.*, *pluperf.*, and *fut. perf.* are respectively used *for* (that is where *we* should use) the *pres.*, *imperf.*, and *simple fut.* This is the case with most verbs that express simple *emotions* and *operations* of the mind, which are *completed* the moment they exist. The moment I *do hate*, I *have hated*; the moment I *do know*, I *have known*.

[y] Dubitare, *to hesitate*, is generally followed by *inf.*

* So, æqui boni (*or* æqui bonique) facere, *to take in good part*; *to be satisfied*. Lucri facere, *to turn to account*; *to get the credit of*. In *boni consulere*, *boni* is probably a gen. of the *price* or *value*, *consulere* being used in its first sense (according to *Riddle*) of 'to *think upon*, whether *by oneself*, or with others.' He derives it from an obsolete *conso*, from which *censeo* is derived. *Döderlein* thinks *con-sulere* meant originally '*to sit down*' (from the same root as *sol*-ium, *sol*-la, and perhaps *sol*-um), and that *boni* is an old adv. (of the same form as *heri*); so that *boni consulas* = *bene considas* or *acquiescas*. It occurs in Quint., Sen., &c. not, I believe, in Cicero.

A partner,	consors,[a] tis (*properly* adj., one who has the same lot).
A lover of, attached to,	amans, tis; diligens,[a] tis.
Productive of,	efficiens, tis.
Such a lover of,	adeo amans, *or* diligens.

Exercise 27.

186. All men hate (him who is) apt-to-forget a kindness Courage is greedy[f] of danger. Many are fonder of contention than of truth. Pythagoras calls (those who are) eagerly-desirous of wisdom philosophers. All men ought to be mindful of benefits (received). Cicero has lost Hortensius, the partner[b] of his glorious labour. That (*Iste*) basest of all men is the same *that* he always was. Epaminondas was such a lover[c] of truth that he did not utter-a-falsehood even[d] in jest. We ought all to be such lovers of our country as not to[e] hesitate to shed our blood for it. I will warn the boy not to become inattentive to duty. He said that he was not[g] negligent of duty. It cannot be denied, that we ought all to be lovers of our country. He begs me to take these things in good part. They say that virtue is not productive of pleasure. Let war be undertaken in-such-a-manner that nothing but peace may seem (to be) sought for.

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[a] *Socius*, 'a companion;' 'associate;' 'member of the same society;' 'sharer of the same fortune;' in which last meaning it is synonymous with *consors*. *Comes*, 'companion,' 'fellow-traveller.' *Sodalis*, 'companion in amusement or pleasure.' (*C.*)

Consortes fortuna eadem, *socios* labor idem;
Sed caros faciunt schola, ludus, mensa *sodales*
Vir comis multos *comites* sibi jungit *eundo*.

Com-it-es, *con* and '*it*,' as in supine of *eo*.

[a] *Amare* expresses the *affection of love*; *diligere* (properly, *to choose apart*) the *preference* of one object to another. *If* therefore any thing of *deliberate choice* or *preference* is to be expressed, *diligere* should be used.

[b] Consors. *Socius* would imply that they shared the *same* toil, not that Hortensius had a *separate* share of the *same occupation*.

[c] Diligens with *gen.*, his attachment to truth being a *principle* with him. In the next sentence, *amans*, because, though patriotism should be a principle, *affection* for one's country is the thing required.

[d] Say: 'that he uttered a falsehood not even in jest.'

[e] A *consequence*; not a *purpose*.

§ 27. *The Genitive continued.*

187. (*a*) (*Eng.*) *To prefer a capital charge against a man.*

(*Lat.*) To *make* a man an *accused-person* of a capital matter.
Aliquem rei capitalis reum facere.

(*b*) (*Eng.*) *To bring an action against a man for bribery.*
(*Lat.*) Aliquem de ambītu reum facere.

(*c*) (*Eng.*) *To prefer a charge of immorality against a man.*
(*Lat.*) Aliquem de moribus reum facere.

(*d*) (*Eng.*) *He has informed me of his plan.*
(*Lat.*) Certiorem me sui consilii fecit.*

188. VOCABULARY 27.

(Adjectives governing the gen.)

Tenacious,	tenax, ācis.
Capable of containing,	capax, ācis.
Without,	expers, tis (*ex, pars*).
Accused of,	reus † (from *res*).
In his absence,	absens, tis (*adj. agreeing with the subs.*).
Bribery	ambītus, ûs, *m.* from ambīre, to go round, to canvass. Properly, therefore, to accuse a man *de ambītu* is, 'to bring an accusation *about his canvassing*:' and then, as 'reum facere *de moribus*' is 'to accuse of *immorality*,' so to accuse him *de ambītu* is 'to accuse him of *improper, illegal* canvassing,' i. e., of *bribery*.
Extortion,	res *or* pecuniæ repetundæ; *or* repetundæ *alone; properly* things or moneys to be claimed back.
Assault,	vis ‡ (*violence*).
Impiety,	impietas, ātis, *f.*

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* *Certiorem facere* may also be followed by *abl.* with *de*:
'Eum *de rebus gestis* certiorem faciunt.'

† "*Reos* appello non eos modo qui arguuntur, sed omnes quorum de re disceptatur; sic enim *olim* loquebantur." (*Cic. De Orat.* 2. 43.) From the *olim* it is plain that *reus* had come to be used of the *defendant* almost exclusively.

‡ Vis, vis, —, vim, vi | vires, virium, &c. *Gen.* vis in *Tac.*, but very rare.

To prefer a charge against,	reum facĕre.
To inform,	certiorem facĕre; fēc, fact.
To learn,	discĕre, dĭdĭc,
Design, plan,	consĭlium, i, *n.*
Full,	plenus, a, um.
Danger,	perīculum, i, *n.*

Exercise 28.

189. We are very tenacious of those things which we learned as[32]) boys. The island of Pharos is not[h] capable-of-containing a great city. They are going to prefer a charge of immorality against Caius. They have brought an action against Caius for an assault. They have preferred a charge of impiety against Caius in his absence. I left nothing undone to[18] inform Cæsar of my design. I fear that he will not[33] inform me of his design. It is disgraceful to be without any learning. I fear that he will not keep his word. He promised that he would[4]) leave nothing undone to draw away Pompey from his connection with[64] Cæsar. There is no one but[9]) believes that you will be without any[i] dangers. He warns[k] us that all things are full of danger. There are some who[100] deny that virtue is productive of pleasure.

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§ 28. *The Genitive continued.*

190. (*a*) Such a substantive as *property, duty, part, mark,* &c., is often omitted in Latin after '*to be*;' so that *to be* is followed by a *genitive* governed by this substantive, or an *adjective* in the *neuter* gender agreeing with it.

(Such a noun as *officium, munus, indicium,* &c., must be *understood.*

This genitive is construed in various ways in English: and therefore

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[h] *Non* is '*not:*' *haud* is '*certainly not,*' '*surely not,*' used especially with *adjectives, adverbs,* and *impersonal verbs.*

[i] '*Any,*' after *expers,* must be translated by *omnis,* '*all.*'

[k] When *moneo* does not mean to warn or advise us *to do* (or *not to do*) something, it takes *acc.* with *infin.* (not *ut ne*).

there are various English phrases that may be reduced to this construction.

191. (*a*) Such phrases are; *it is characteristic of; it is incumbent on; it is for* (the rich, &c.,); *it is not every one* who; *any man* may; *it demands* or *requires; it betrays, shows*, &c.; *it belongs to.*

When the adjective is of *one termination* (and therefore would leave it doubtful whether *man* or *thing* is meant), it is better to use this construction.

('It is *wise*;' not '*sapiens est*,' but '*sapientis est.*')

192. So when the predicate is an abstract noun in the nom., it is more commonly in the *gen.* in Lat.—'It is *madness*,' '*dementiæ* est.'

193. (*b*) These genitives are used in the same way with *facere, fieri, haberi, duci.*

194. (*c*) Verbs of *accusing, condemning, acquitting*, &c., take a *genitive* of the charge.

195. (*f*) But if the *charge* be expressed by a *neuter pronoun*, it stands in the *accusative.*

196. This construction may be explained by the omission of *crimine*, or *nomine*, which are sometimes expressed.

197. (*e*) Instead of the *gen.*, the *ablat.* with *de* is very common.

198. (*d*) The *punishment* to which a person is condemned, stands generally in the *ablat.*; sometimes in the *gen.*, and often in the *acc.* with *ad.*

199. (*e*) *Satago*,[k] *misereor*, and *miseresco*, govern the *gen.*: verbs of *reminding, remembering*,[l] and *forgetting*, the *gen.* or *accusative.*

But verbs of *reminding* rarely take an *accus.* unless it be a *neut pronoun.* Sallust has the three forms: admonere aliquem, *rei; de re*, and *rem.*

200. (*a*) Imbecilli animi est superstitio, *Superstition is* a mark of (*or* betrays) *a weak mind.* Judicis est, *It is the* part (*or* duty) *of a judge.* Est boni oratoris, *It is* the business *of a good orator.* Ingenii magni est, It requires *great abilities.* *Cujusvis hominis* est errare, Any man may *err.* Meum est, *It is my business.* Extremæ est dementiæ, *It is the height of madness.* Suæ ditionis facere, *To reduce to subjection; to bring under his dominion.*

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[k] *Satagere* (to be doing enough): 'to have one's hands full.'

[l] When *memini* and *recordor* signify '*to make mention of*,' memini takes the *gen.*, or *ablat.* with *de*; *recordor*, the acc.—*Memini* seldom takes the *acc.* of a *person*, except in the sense of *remembering him as a contemporary.* (Z.)

(*b*) Tempori cedere semper *sapientis est habitum*, It has always been held a wise thing *to yield to the times*.

(*c*) *Proditionis* accusare, *To accuse* of treachery. *De pecuniis repetundis* damnari, *To be condemned* for extortion.

(*d*) *Capitis* (or *capite*) damnari, *To be* capitally *condemned* (or, *condemned* to death). *Ad bestias* condemnare, *To condemn* to the wild beasts.

(*e*) Misereri *omnium*, *To pity* all. Meminisse *præteritorum*, *To remember* past events: meminisse *beneficia*, *To remember* kindnesses. *Officii sui* commonēre, *To remind a man* of his duty. *Dissensionum* oblivisci, *To forget* disagreements.

(*f*) Si *id* me accusas, If *you accuse me* of that. (So, *id* me admonuit.)

201. VOCABULARY 28.

To accuse,	accusāre,[m] āv, āt.
To charge falsely, to get up a charge against,	insimulāre,[n] āv, āt.
To prosecute,	postulāre,[o] āv, āt.
To acquit,	absolvĕre, solv, solūt.
To remember,	meminisse,[p] recordari,[q] also *to make mention of*.
To forget,	oblivisci, oblītus.
To remind, put in mind of,	admŏnēre, commonēre, ui, ĭtum.
To pity,	miserēri,[r] miserĭtus, misertus; miseres cĕre.
To condemn,	damnāre,[s] condemnāre, āv, āt.

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[m] Incusare is 'to *accuse*,' but *not* in a court of justice.

[n] Properly, 'to *pretend a thing against* a man.'

[o] Literally, 'to *demand*,' i. e. for punishment.

[p] With tenses derived from the perf. (See *odi*, 185, x.) *Imperat.* memento; *pl.* mementōte).

[q] *Meminisse* is, 'to *retain in my recollection*,' 'to *remember*:' *reminisci* is, 'to *recall* a thing to mind,' 'to *recollect*:' *recordari* is, 'to recall a thing to mind, and *dwell upon the recollection* of it.' (D.)

[r] *Miserari* governs the *acc.* Miserari is 'to *show* compassion,' *misereri*, 'to *feel* compassion,' as an act of free will, implying a *generous* mind, and thereby distinguished from *miseret me tui* (I am miserable on your account), which carries with it the portion of an *irresistible* feeling. (D.)

[s] Damnare aliquem voti (*or* votorum), is, *to condemn a man to pay his vow* (o *vows*) by granting his prayers. Also, *damnare votis*.

An Athenian,	Atheniensis (162, e).
Socrates,	Socrātes, is, *m.*
Barbarian,	barbarus, i, *m.*
To live for the day, forgetful, that is, of the morrow,	in diem vīvĕre
It is agreed upon, it is an allowed fact,	constat.[t]
Superstition,	superstitio, ōnis, *f.*
Feeble,	imbēcillus, a, um.
To disturb, agitate,	perturbāre, āv, āt.
Constancy, firmness of mind,	constantia, ae̅, *f.*
To persist,	perseverāre, āv, āt.
Error,	error, ōris, *m.*
Treachery,	proditio, ōnis, *f.*
Sedition,	seditio, ōnis, *f.*
A Christian,	christiānus, i, *m.*
Injury,	injuria, æ, *f.*
Adversity,	res adversæ.
To condemn to death,	capitis damnāre.
To acquit of a capital charge,	capitis absolvĕre.
Religion,	religio, ōnis, *f.*

Exercise 29.

202. The Athenians (falsely) charged Socrates with impiety, *and condemned him to death.* *It is for barbarians* to live for the day (only). It is an allowed fact, that superstition *is the mark of* a feeble mind. *It requires* great constancy not to be disturbed in adversity. *It is characteristic of* a fool to persist in error. *It is your business* to obey the laws of your country. *It is not every man who can* leave life with an even mind. *It was owing to you* that he did not accuse Balbus of treachery. He promises[s] to prosecute Dolabella for extortion. He was condemned to death by Augustus. Caius was acquitted of sedition by Augustus. Do not forget benefits. It is the duty of a Christian to pity the poor. It cannot be denied that (86) it is the duty of a Christian to pity the poor. I fear that he will not[ss] easily forget the injury. I fear that he will remember the injury. Did you not admonish me of that (200, *f*)? Adversity puts us in mind of religion. It cannot be denied *that* he has been *acquitted of the capital charge.*

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[t] Literally, *it stands together* as a *consistent* truth.

§ 29. *The Genitive continued.* (*Impersonal verbs.*)

203. (*a*) With *interest* and *rĕfert* (it *concerns* or *is important*);

1) The thing that is of importance may be either (*a*) an *infinitive* (*with* or *without* acc.) or (*β*) a *neuter pronoun* (*hoc, id, illud, quod:* so that they are not quite impersonal), *or* a clause introduced either (*γ*) by an *interrogative*, or (*δ*) by *ut* or *ne*.

2) The *person to whom it is of importance* is put in the *gen.* with *interest* or *refert;* but, instead of the *personal pronouns*, a *possessive pronoun* is used in the *ablative feminine: meâ, tuâ, suâ, nostrâ, vestrâ:* so *cujā* sometimes for *cujus.*[a]

3) The *degree of importance* is expressed either by the *gen.* (*magni, parvi, quanti,* &c.); or by an adverb (*multum, plurimum, magnopere, nihil,* &c.).

4) The thing with *reference* to which it is of importance is governed by *ad;* as *magni* interest *ad laudem* civitatis, *it is of great importance* to the credit *of the state.*

204. (*b*) These impersonals, *pudet, piget, pœnitet, tædet, miseret,* take an *accusative* of the *person feeling*, a genitive of what *causes* the feeling.

205. *What causes the feeling* may also be a *verb* (in the *infinitive*, or in an *indicative* clause with *quod*, or a *subjunctive* one with an *interrogative* word).

206. (*a*) Intelligo *quanti reipublicæ intersit* omnes copias convenire, *I am aware* of what importance it is to the republic, *that all our forces should assemble.*

Interest omnium recte facere, It is the interest of all *to do right.*

Quid *nostrâ* rĕfert? *Of what importance is it to us?* (or, *What does it signify to us?*)

Magni interest *ad laudem* civitatis, *It is of great importance* to the credit *of the state.*

Magni interest, quos quisque audiat quotidie, *It is of great consequence whom a man hears every day.*

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[a] To be explained perhaps by reference to *causâ, gratiâ.* It seems to be *proved* that these are (as *Priscian* teaches) ablatives, since the *a* is long: e. g. Ter. Phorm. iv. 5, 11:—Dătum ēsse dotis. *De.* Quid tuă, malum! id rĕfert? Ch. Magni, Dēmipho. Rĕfert = *rei fert*, for '*ad rem* fert' *or* confert.

Illud meâ magni interest, te *ut* videam, *It is of great consequence* to me *that I should see you.*

Vestrâ interest, commilitones, *ne* imperatorem, pessimi faciant, *It is of importance to you, my comrades, that the worst sort should not elect an emperor.*

(*b*) *Ignavum pœnitebit* aliquando *ignaviæ*, *The slothful man will one day repent of his sloth.*

Me non solum *piget stultiæ* meæ, sed etiam pudet. *I am not only sorry for my folly, but also ashamed of it.* Tædet me vitæ, *I am weary of my life.* Tædet eadem audire milites, *The soldiers are tired of hearing the same thing.* Tui me miseret, mei piget, *I pity you; I am vexed at myself.*

207. VOCABULARY 28.*

It concerns, it is of importance or consequence, it is the interest of,	interest, *rĕfert*; the latter very rarely when *a person* is expressed, unless by a pronoun; principally in *quid rĕfert?* what does it signify? what difference does it make? and *nihil rĕfert*, it is of no consequence, or makes no difference.
I am sorry for, vexed at,	pĭget me.
I repent, am discontented or dissatisfied with,	pœnitet me.
I am ashamed of,	pudet me.
I pity,	miseret me (see 201 r).
I am disgusted at; am weary or tired of,	tædet me; for *perf.* pertæsum est.
Like; equal to; as good as,	instar; an old subst. signifying a *model* or *image:* and as such followed by the *genitive.* It should only be used of *equality in magnitude*, real or figurative.
On account of,	ergo, governing and following the *genitive.* It is the Greek ἕργῳ.
To present,	donāre, āv, āt.
Crown,	corōna, æ, *f.*
Golden,	aureus, a, um.

Exercise 30.

[What are the various ways of translating *whether—or?*]

208. What difference does it make to Caius, whether he

drinks wine or water? It makes a great difference to me why he did this. It makes a great difference to us, whether death is a perpetual sleep or the beginning of another life. I will strive that no one[14] may be dissatisfied with the peace. It is of great importance to me, that Caius should[20] be informed of my design. I will *strive that* it may be your interest to finish the business. *It is your business* to strive *that no one* may be dissatisfied with the peace. We pity those men who have been accused of treason *in their absence*. I will strive that no one may recollect my error. I am ashamed of, and vexed at my levity' (p. 14. 15, *a*). I will strive that no one may be ashamed of me. It is your interest *that* they should *not* condemn me *to death*. It is the interest of all, *that* the good and wise should *not* be banished. Plato is to me equal to (*them*) all. That (*ille*) one' day was to Cicero equal to an immortality. He was presented (*perf.*) with a golden crown on account of his virtue'.

(For the Genitive of *price* see under the Ablative.)

IX.

§ 30. *The Dative.* (*Dative with Adjectives.*)

209. Adjectives which signify *advantage, likeness, agreeableness, usefulness, fitness, facility*, &c. (with their *opposites*), govern the *dative*.

210. But of such adjectives, several take a genitive without any essential difference of meaning.

211. Natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, accommodatus, idoneus, may also be followed by *ad* with the *acc.* of the *object*, or *purpose, for which*.

Propior (nearer), *proximus* (nearest), take *dat.*, but sometimes the *accus*

212. VOCABULARY 29. (Adjectives governing the dative.)

Grateful (both actively and passively) acceptable; agreeable, } gratus,[v] a, um,

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[v] *Suavis* and *dulcis* are '*sweet:*' the former especially sweet to the sense of *smelling*, the latter to that of taste; both being used *generally* and *figuratively*.

Liable, subject, exposed to,	obnoxius, a, um.
Common,	communis, is, e.

(Adjectives that take *Gen.* or *Dat.*).

Like,	similis,[w] is, e; *superl.* simillimus.
Unlike,	dissimilis, is, e.
Equal,	par,[x] pāris.
Peculiar to,	proprius, a, um.
Foreign to; averse to; inconsistent with,	alienus,[y] a, um,
Friendly, a friend,	amīcus, a, um; amicus, i, *m.*
Unfriendly, an enemy,	inimicus.[z]
Allied to (of a fault), chargeable with,	affinis,[a] is, e.
Surviving,	superstes,[b] itis; used substantively, *a survivor.*

(The following are often followed by '*ad*' to express a *purpose* or *object, for* which, &c.)

Born,	natus, *partic.* of nascor.
Convenient; of character, obliging,	commodus,[c] a, um.

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like our '*sweet.*' *Jucundus*, that which directly *causes joy and delight*. *Gratus*, that which is *grateful* or *acceptable* from *any* cause. *Amœnus*, agreeable or delightful to the *sight*, though extended to other things by later writers.

Dulcia delectant *gustantem; suavia odore;*
Jucunda exhilarant animum, sed *grata* probantur
A gratis: quæ *visa* placent loca, *amœna* vocamus.

Döderlein thinks that *amœnum* is not 'quod *amorem* præstat,' but is a **syncope** for *animœnum*, as *Camœnæ* for *Canimœnæ*, and is equivalent to '*animo* laxando idoneus.'

[w] *Similis* takes *gen.* of internal, *dat.* of external resemblance. This does not hold without exception; but to express, *like me, him*, &c. (i. e. *equal to*), the *gen.* should be used:

Ille *tui similis*, mores qui servat eosdem;
Ille *tibi similis*, faciem qui servat eandem.

[x] *Similis* expresses mere *resemblance: æqualis* denotes mutual and absolute *equality; par*, mutual *congruity, proportionate* equality. (C.)

[y] *Alienus* also governs the *abl.*, and especially with *ab*. 'In the sense of *disinclined, hostile*, the prep. is rarely wanting.' (Z.)

[z] *Hostis*, properly a *stranger*; hence a *public enemy* (an enemy to my country, not necessarily to *me* personally). *Inimicus*, one who is an enemy to me personally. *Amicus, inimicus*, as *adjectives*, may be *compared*; and *as such* generally take the *dat.*

[a] Also *to be implicated* or *concerned in* (a conspiracy, &c.); an *object* (of suspicion).

[b] *Æqualis* and *superstes* have usually a *dat.*; but the former more commonly a *gen.*, when it signifies a '*contemporary.*' (Z.)

[c] *Commodus* (from *con, modus*), *commensurate* with.

Inconvenient, unsuitable,	incommodus, a, um.
Fit,	aptus, a, um.
Suitable, serviceable,	idoneus,* a, um.
Fitted, adapted,	accommodatus, a, um.
Useful, expedient, good,	utilis, is, e.
Useless,	inutilis, is, e.
Prone,	proclivis, is, e.
Innocent,	innocens, tis
Word,	verbum, i, *n.*
Fault,	culpa, æ, *f.*
Lust,	ibīdo, ĭnis, *f.*
Age = time of life,	ætas, tātis, *f.*

(*Eng.*) Common to kings *and* peasants (or, *to kings* with *peasants*).
(*Lat.*) Common to kings *with* peasants

Exercise 31.

[Should *invenire* or *reperire* be used for finding what has been sought? (177, o.)]

213. It cannot be doubted *that* (we) men are born for virtue. It cannot be denied *that* it is very inconsistent with your character to lie. It is easy to an innocent man to find words. I fear *that* you will *not* find words. It cannot be denied that death is common to every age. His father warned him not to think himself born for glory. I fear that these things are not[53] useful for that purpose (*res*). Don't you understand to how many dangers we are exposed? I *fear* that these things will *not* be agreeable to the rich. We all love (those who are) like ourselves.[4] Our own dangers are nearer to us (p. 14. 15, *a*) than those[11] of others. He says that he is not[2] chargeable with this fault. It cannot be denied that he was of a character very averse from

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* *Idoneus* expresses a *natural fitness* actually existing, but that requires to be *observed*, *made available*, or (if spoken of a *person*) *called forth*. *Aptus* (= convenienter junctus) expresses *actual fitness*, *now existing*. In use, the two words may be thus distinguished:

(1) *Idoneus* necessarily requires a *purpose* to be mentioned or implied. *Aptus* does not *necessarily* require the mention of a purpose, but may express what is *fit* generally. (2) *Idoneus* may express a person's fitness *to suffer*, to be *acted upon*. *Aptus* expresses a fitness or readiness to *act*. (3) *Idoneus*, spoken of a *person*, describes a *fitness* that may never be *observed* or *called forth*: *aptus*, a fitness actually existing; that *has been called forth*, and is ready to act. [*Idoneus* from *ideo*, as *ultroneus* from *ultro*. (D.)]

4 Nostri, *gen. pl.*

impiety (p. 14. 14). There is no one but[9] thinks it inconsistent with your character to keep your word. I wished to be like Balbus (149, *b*). You, such is your temperance,[s] are the enemy of (all) lusts[f] (*gen.*). I will strive to discover what is[16] expedient for the whole of Greece. I *fear* that these arguments are *not* fit for the times. Are you exposed to these or greater dangers?

Exercise 32.

[What is the Lat. for *delightful* to the eyes.]

214. Are *not* your own dangers nearer to you than those of others? It cannot be denied *that* he is (a person) of a very obliging character. Many persons say that their own dangers are nearer to them than those[11] of-others. They *say* that they are *not* prone to superstition. Might he[17] not have spent[18] a more honourable life? *It was owing to you* that our life was not taken away. Is philosophy[f] the best teacher of morals and discipline? [No.] He used to say that Athens was the inventor of all branches-of-learning. *It was owing to you* that I did not turn out an orator. I had rather be like Cato[s] than Pompey. Even Balbus is not[f] averse to ambition. It cannot be denied that (we) have need of a mind averse from superstition. Have we done more good or evil? This is common to me *and* you. There is no one *but* understands that these things are common to the rich man *and* the poor man. *I cannot but*[18] *take* these things *in good part.*[38] I will strive that nobody[14] may pity me.[c] Is wisdom peculiar[f] to you? [No.] I *fear* the boy will *not* be the survivor of his father. There is no doubt that we are come[12] into a very *delightful* place.

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§ 31. *The Dative continued.*

215. All verbs may be followed by a *dative* of the thing or person *to, for,* or *against* which any thing is done. Hence—

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[s] Begin with '*Catonis*' and go on with 'than Pompey.'

[f] 'Not even Balbus is.'

[c] *Miseret,* not *misereri.* See 201, r.

216. The dative follows verbs that signify *advantage* or *disadvantage;* verbs of *comparing;* of *giving* and *restoring;* of *promising* and *paying;* of *commanding* and *telling;* of *trusting* and *entrusting;* of *complying with* and *opposing;* of *threatening* and *being angry,* &c.

217. ☞ Of these verbs many are *transitive,* and govern the *acc.*

(*a*) With these verbs the *acc.* expresses the *immediate,* the *dat.* the *remoter* object of the verb.

218. (*a*) Verbs of *comparing* are also followed by the *prepositions, cum, inter,* and sometimes *ad.*

(*b*) Of verbs that signify advantage and disadvantage, *juvo, lædo, delecto,* and *offendo* govern the *acc.*

219. (*c*) Of verbs that signify *command,*[h] *rego* and *guberno* govern the *acc., tempero* and *moderor* the *acc.* or *dat.*

220. *Tempero* and *moderor* with the *dat.* are 'to *moderate,*' '*restrain* within proper limits:' in the *acc.* 'to *direct*' or '*govern.*' *Temperare ab* aliquâ re = 'to *abstain* from.'

221. (*a*) Confer nostram longissimam ætatem *cum* æternitate, *Compare our longest life with eternity.*

Hominem *cum* homine compărat, *He compares man with man.*

Vitam utriusque *inter se* conferte, *Compare the lives of both of them together.*

(*b*) Libris *me* delecto, *I amuse myself with books.* Offendit *neminem, He offends nobody.* Hæc lædunt *oculum, These things hurt the eye.* Fortuna fortes ad-jŭvat, *Fortune helps the bold.*

(*c*) Moderari animo, *To restrain your feeling.* Temperare sibi, *To restrain oneself.* Temperare ab injuriâ, *To abstain from* (committing) *injury.*

222. VOCABULARY 30.

(Verbs governing the dat. but followed by no preposition in English.)

Advise,	suadēre,[i] suas, suas.

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[h] *Jubeo* takes *acc.* with *infin.* It may be followed by '*ut*' with *subj.* if used absolutely, without the mention of a *person.* (Z.)

[i] *Monere* (properly, *to make a man think of something.* D.) calls his attention

Believe,	{ credĕre, credĭd, creditum; (also to *entrust*, with *accus.* of *what is entrusted*).
Command,	impĕrāre, āv, āt.
Please,	placēre, placu, placĭt.
Displease,	displicēre.
Envy, grudge,	{ invīdēre, vīd, vīs (it may also have *accus.* of the *thing grudged*).
Help, aid, assist,	{ auxilliāri; subvĕnīre, vēn, vent; succurrĕre, curr, curs; opitulāri, subsĭdĕre and juvāre take the *accus.*[k]
Heal, cure,	medēri.[l]
Hurt,	nŏcēre, nocu, nocĭt.
Indulge,	indulgēre, indulsi, indult.
Favour,	fāvēre, fāv, faut.
Marry (of a female),	nubĕre,[m] nupsi, nupt (*properly* to veil).
Obey,	{ pārēre (of the *habit*) obedīre (of *particular acts*).
Oppose,	repugnāre, āv, āt.
Pardon,	ignoscĕre, ignōv, ignōt.
Persuade,	persuadēre, suasi, suas.
Resist,	resistĕre, restĭti, restĭt.
Spare,	parcĕre, pĕperci et parsi, parsūr.
Threaten,	{ mināri (with *accus.* of the *thing threatened*).
To compare,	comparāre; conferre,[n] tŭli, collāt.

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to something from which he is to draw an inference for himself by his own *reason* and *good sense*. *Hortari* appeals to his *will*; *suadere*, to his *understanding*. *Suadere* is *to attempt to persuade*; *persuadere* is *to advise effectually*; *to persuade*.

[k] *Auxiliari* (to make oneself a man's *auxilium*), to increase a person's strength; to help. *Juvare* (allied to *juvenis*; properly *to make youthful, powerful, active*; hence) to *help* (one who is *striving*. D.); to facilitate the accomplishment of a purpose; *support*. *Opitulari* (from *opes*), to aid with one's *means*, *credit*, *resources*, a person who is in great need or peril, from which he has no power to deliver himself. *Subvenire* (to *come-under*, i. e., to support); to come to the assistance of a person in difficulty or danger. *Succurrere*, to *run* to the assistance of; which implies a more pressing danger; to *succour*. *Sublevare*, to raise a man up; to hold him up; to support:—figuratively, to *alleviate*, *mitigate*, *lighten*. (R.) *Adjuvo* and *auxilior* do not necessarily imply, that the person assisted *needed* assistance; the other verbs do. *Adjuvare* (to help forward) often means to *increase*; *enhance*. (C.)

[l] *Mederi* (to administer a remedy with good effect) relates rather to the *sick person*, or to the operation of the *physician*; *sanare*, to the *disease*, or to the operation of the *medicine*. (D.)

[m] *To be married* is *nuptam esse*, and we find, *nuptam esse* cum *aliquo*.

[n] *Conferre* (to bring together), *contendere* (to stretch together), *componere* (to

To be angry with,	irasci, irātus; succensēre (of *deep lasting resentment*), both govern *dative*.
To injure, hurt,	lædĕre, læs, læs (*accus.*).
To delight, amuse,	delectāre, āv, āt (*accus.*).
To offend,	offendĕre, fend, fens (*accus.*).

'He *threatens me with death*' should be
In Latin, 'threatens *death to me*.'

Exercise 33.

[Which interrog. particle is to be used when the *answer* would be '*no*' ?]

223. Do not hurt another. It is not every man who can[89] command his mind. Is it easy to restrain (one's) mind? It is the duty of a Christian to leave nothing undone, that[18] he may learn to govern his mind. Ought (you) not to obey the laws? We ought to be angry* with vices, not with men. He promised to abstain from[3] injury. Venus married Vulcan (*Vulcanus*). It is *the duty* of a Christian to succour the miserable. They promised to abstain from (committing any) injury. I will ask him whether he can cure my head. I have left nothing undone[18] that I might cure my head. It is strange that you should favour me. Do you envy (pl.) me *or* Balbus? I almost think[25] that I have opposed nature in vain. It shows[89] a great mind to spare the conquered. I warned my son to envy nobody.[14] Compare this peace with that war. I have *unwillingly* offended Caius. He threatens me with death every day. Do not grudge me my glory. There are some who[169] grudge me my glory.

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§ 32. *The Dative continued.*

224. *Sum* with its compounds, except *possum*, governs the dative.

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place together), all express the bringing of things into *juxtaposition* for the sake of instituting a comparison between them. From their meaning, one should say that *conferre* is to compare things, the difference of which will be obvious, as soon as they are *brought together: contendere*, to institute a *close comparison*. Ramshorn says, *comparare* is to compare things that are *exactly similar*, and form, as it were, a *pair* (par). But Cicero has: 'conferre pugnantia, comparare *contraria*.'

* *Succensēre*, because the anger is lasting.

225. Verbs compounded with prepositions, or with the adverbs *bene, satis, male,* generally govern the *dative,* but with many exceptions.

(*a*) *Most* of the verbs compounded with *ad, in, inter, ob, præ, sub, con,* govern the *dat.*

(*β*) *Many* of those compounded with *ab, ante, de, e, post, pro, re, super,* govern the *dat.*

226. Some are *transitive,* and govern the accusative only; some govern the *dative* or the *accusative* with no difference of meaning; and very many of them may be followed by the *prepositions*[p] they are compounded with.

227. VOCABULARY 31.

To be absent,	abesse, abfui.
To be present,	adesse,[q] adfui (hence, *to stand by*).
To be engaged in,	interesse.
To be in the way, to be prejudicial to,	obesse.
To be wanting, fail,	deesse.[r]
To be before, *or* at the head of, to command,	præesse.
To profit, to do good to, to be advantageous to,	prodesse.[s]
To survive,	superesse.
To oppose,	obstāre, stĭ, stĭt.
To satisfy,	satisfăcĕre, fēc, fact.
To confer benefits on,	benefăcĕre, fēc, fact.
To prefer,	antepōnĕre, pŏsŭ, pŏsĭt.
To reckon one thing *after*, i. e., as inferior to another,	posthăbēre, hăbŭ, habĭt.

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[p] This is especially the case when the object is no personal circumstance, or cannot well be conceived as such, for then the preposition merely expresses a *local* relation. (G.)

[q] *Præsens* is used as the *participle* of *adesse*. *Præsentem esse* expresses an immediate *audible* or *visible* presence; *adesse*, presence *generally*, within some sphere belonging to us. An expected guest *adest*, when he is *within our walls*; but to be *præsens*, he must be in the *same room* with ourselves. *Adesse* relates to a *person* or *thing* to which one is near; *interesse*, to an *action* that one is assisting at. (D.)

[r] *Abesse* is simply *to be absent* or *away; not to be there*. *Deesse* is spoken of a thing that is *wanting*, the *presence* of it missed, because necessary to the *completeness* of a thing. *Deficere* is the *inchoative* of *deesse*, as *proficere* to *prodesse*. (D.)

[s] *Prodesse* drops the *d* before those parts of *sum* that begin with a consonant.

Eng. To prefer death to slavery.
Lat. { To *reckon* slavery *after* death (*posthabēre* servitutem morti).
{ (*Or*, as the English.)

Exercise 34.

[Obs. '*Better*' when it means '*preferable*,' '*more satisfactory*,' should be translated by *satius*.]

228. It is wise[89] to prefer virtue to all things (*transl. both ways*). He says that he has done good to very many[t]. He *says* that he was *not* engaged in the battle. It is your business to stand by your friends. *It is not every one who can* satisfy the wise. It is the *duty* of a judge to assist (*subvenio*) an innocent man. He says that he will not[u] be wanting to his friends. Who commands the army? I will ask who commands the army. I warned the boy to prefer nothing[14] to honourable conduct. *How does it happen* that all of you[19] prefer death to slavery? It is *better* to do good even to the bad, than to be wanting to the good. All of us[19] have been engaged in many[t] battles. To *some* courage is wanting, to *others* opportunity.[u] He promised that he would not be wanting either[v] to the time or to the opportunity. Sometimes (402) fortune opposes our designs. There were some who[100] preferred death to slavery.

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229. VOCABULARY 32.

(Verbs that take the *dat.* or *acc.* without difference of meaning.)

To flatter, fawn upon,	adūlāri, adulātus.
Lie near, border on,	adjācēre, jăcu, jăcĭt.
Attend to, consider,	{ attendĕre, tend, tent (*acc.* in Cicero, or with *ad.*).
Excel, surpass, am superior to,	{ antecellĕre, cellu (*very rare*); præstāre,[w] præstĭt, præstĭt (*dat. best with* antecellere).
Fail,	{ defĭcĕre,[x] fēc, fect (to revolt from, *a, ab*; to, *ad.* Also with *accus.* to desert).

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[t] See note on the second of the Differences of Idiom.
[u] Let the verb be the last word in the sentence.
[v] Translate as if it were, 'would be wanting *neither* to the time *nor*,' &c.
[w] So also the other verbs of *going before*, or *surpassing*: *ante-* or *præ-* cedere, -currere, -venire, -vertere, &c. (*præcedere* has only the *acc.* in prose. Z.)
[x] See 227, r.

To despair of,	despērāre (also with *de* which governs the *ablat.*, hence desperatus, given over).
To make sport of, make merry with, mock,	illūdĕre, lūs, lūs (also followed by *in* with *accus.* or *ablat*).
Fall upon, seize upon (of cares, &c., assailing the mind),	incessĕre,[7] cessīv, et cess, cessĭt.
Wait for,	præstōlāri, ātus.[8]
Rival, emulate,	æmulari, ātus.[9]
Accompany,	comitāri, ātus.
To show oneself brave, &c.	præbēre or præstāre se fortem (the latter implying *action*; the former not necessarily so; præbēre se, to *show* oneself; præstāre se, to *prove* oneself).
Grief,	dŏlor, ōris, *m.*
Tuscan,	Tuscus, a, um.
Territory,	āger, agri, *m.*

Exercise 35.

230. I will advise the boy to *emulate* the virtues of his father. Attend to what[b] (pl.) will be said. Let us not flatter the powerful. The Tuscan territory borders on the Roman (territory). Did not words fail you? Are the Veientes going to revolt from the Romans? [No.] *I almost think* that the Lydians (*Lydii*) are going to revolt from king Cyrus. Does it show[89] a brave mind to despair of one's (*suus*) fortunes? Grief seized upon the whole (*omnis*) army. It was owing to you[22] that the treaty between the cities *of* Rome and Lavinium was not renewed. I cannot but[16] mock you. She never beheld Caius without[16] making merry with his folly. I will ask Balbus whom he is waiting for. There were *some* who mocked the boy.

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[7] So also *invadere*.

[8] *Expectare* expresses merely a looking for the future in general; *opperīri*, to be keeping oneself in readiness for an *occurrence*; *præstolari*, to be in readiness to *perform a service*. (Rid. after *Döderlein*.)

[9] *Æmulor* is sometimes said to govern the *dat.* in the sense of *to envy*; it does not however express simple *envy*, but the endeavour to *equal* or *surpass* a *person*, which *may*, or *may not*, be caused by *envy*.

[b] '*What*' is here *rel.* (= *those things, which*).

§ 33. *The Dative continued.* (*Verbs with two constructions.*)

231. (*a*) *Dono,*[c] *circumdo,* and several other verbs, take either a *dative* of the *person* and an *accusative* of the *thing;* or an *accusative* of the *person* and an *ablative* of the *thing.*

Verbs of *fearing* take a *dat.* of the person *for whom* one fears.

232. (*a*) Cirdumdat *urbem muro; or,* circumdat *murum urbi,*
He surrounds the city with a wall.
Ciceronī immortalitātem donāvit; or, *Ciceronem immortalitate* donavit, (The Roman people) *conferred immortality on Cicero.*

233. VOCABULARY 33.

(Verbs that take *dat.* of *person* with *acc.* of *thing;* or. *acc.* of *person* with *abl.* of *thing.*)

Besprinkle, bespatter,	adspergĕre,[d] spers, spers.
Surround,	circumdăre, dĕd, dăt.
Clothe oneself with, put on,	induĕre, indu, indūt.
Strip off,	exuĕre, exu, exūt (*accus.* of *person*, *ablat.* of *thing*. With accus. *only* 'to throw off,' 'put off,' 'divest oneself of,'
To cut off, prevent, obstruct,	interclūdĕre, interclūs, interclūs.

(Verbs with a different construction in different meanings.)

To beware,	cāvĕre, cāv, caut (cavĕre aliquem;[e] *to guard against; be on one's guard against;* cavĕre alicui, *to guard; watch over;* cavĕre *or* sibi cavĕre, *to be on one's guard*).
To consult,	consulĕre, sulu, sult (consulĕre *aliquem,* to *consult;* consulĕre *alicui,* to *consult for a person;* to *consult his interest:* consulĕre in aliquem, to *proceed or take measures against a man*).
To wish well to,	cŭpĕre[a] alicui; cupĕre, cupīv, cupīt.
To provide for the interests of one's country,	prospĭcĕre patriæ. providĕre patriæ.
To lay upon,	impōnĕre (aliquid alicui); with *dat.* only 'to impose upon.'
To lean upon,	incumbĕre rei; incumbere in rem, *to apply oneself vigorously; to devote oneself to.*

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[a] *So,* impertīre *or* impertīri.
[b] *Also* cavĕre ab aliquo, *or* ab aliquā re.
[c] *So,* inspergĕre.
[d] *So,* bene, male, &c. velle alicui

Cruelly,	crudeliter.
Almost, nearly,	prope; pĕne *or* pæne.
Altar,	ara, æ, *f.*
Baggage,	impedimenta (*plur.*) properly *hinder ances.*
A camp,	castra (*plur.*).
A mound,	agger, ĕris, *m.*
A ditch,	fossa, æ, *f.*
To prepare,	parāre, āv, āt.
The state,	respublica, reipublicæ, reipublicæ, rem publicam, &c.
To take a camp, &c.	exuĕre; i. e. 'to strip the enemy (*acc.*) of their camp' (*ablat.*).
Humanity, human feeling,	humanitas, ātis, *f.*
Flight,	fuga, æ, *f.*
A wall,	murus, i, *m.* (the general term; mœnia, from munīre, is the wall of a city for protection against enemies; paries, ĕtis, the wall of a building, allied to pars, portio, &c.; maceria, allied to margo, the wall of an enclosure, e. g. of a garden *or* vineyard. D.)
A *stone* wall,	murus lapideus.

234. [C. XX.] ☞ In English, substantives standing before and spoken of other substantives, are used *adjectively*, and must be translated into Latin by adjectives.

Exercise 36.

235. I warned Caius whom to guard (*subj.*) against. Tarquinius Priscus was preparing to surround the city with a stone wall. There is no one *who* is *not* aware that Cicero is watching over the state. He *promised* to consult[3] my interests. He imposed on his own (men) that[55] he might the more easily impose on the Gauls. They have proceeded cruelly against Caius. It remains that (*ut*) we should consult our own interests. That basest (person) has bespattered me with his praises. I have persuaded Caius *to devote himself* to the state. The Romans have taken the camp of the Gauls. He *hopes* to take the baggage of the Gauls. Do not divest yourself of your human-feeling. Cæsar surrounded his camp with a mound and ditch. I pity the old man (who is) now almost given-over. I will *warn* Balbus *not* to throw off his human-feeling. Consult for yourselves: provide for the interests of your country.

§ 34. *Verbs that take a second Dative.*

236. *Sum*, with several other verbs, may govern *two* datives.

(*a. b.*) The second dative expresses *the purpose* or some similar notion. It is the common construction to express the purpose for which a man *comes*, or *sends* another.

237. (*c*) A second dative often stands after *sum*, where *we* should use the nominative. Such verbs as *proves, serves,* &c. may often be translated by *sum* with the *dative;* and an *adjective* after '*to be*' may often be translated into Latin by the *dat.* of a substantive.

238. (*d*) The English verb '*have*' may often be translated by *sum* with a dative.[f]

(*Eng.*) I *have* a hat. I *have* two hats.
(*Lat.*) There *is* a hat *to me*. There *are* two hats *to me*.

It is obvious that the *acc.* after '*have*' will be the *nom.* before '*to be*;' the *nom.* before '*have*,' the *dat.* after '*to be*.'

239. (*e*) In '*est mihi nomen*,' the name is either in the *nom.*, the *dat.*, or (less commonly) the *gen.*

The construction with the *dat.* is even more common (in the case of *Roman* names) than the regular construction with the *nom.* It is an instance of *attraction*, the name being *attracted* into the case of *mihi*. (K.)

240. (*f*) The dative of a personal pronoun is often used to point out, in an animated way, the interest of the speaker, or the person addressed, in what is said.

241. (*a*) Pausānias, rex Lacedæmoniōrum, vēnit *Atticis auxilio, Pausanias, king of the Lacedæmonians*, came to the assistance *of the Athenians*.

(*b*) Perīcles agros suos *dono*, reipublicæ dēdit, *Pericles gave his estates* as a present *to the state*.

(*c*) *Magno mālo* est homĭnibus avaritia, *Avarice is* a great evil (*or*, very hurtful) *to men*.

Ipse sibi *odio* ĕrit, *He will be* odious (*or*, an object of dislike) *to himself*.

(*d*) *Fuēre Lydiis* multi ante Crœsum *rēges, The Lydians* had *many kings before Crœsus*.

(*e*) C. Marcius, *cui* cognomen postea *Coriolano* fuit, *Caius*

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[f] So '*can have*' may be translated by '*potest esse*.'

Marcius, whose surname was afterwards Coriolanus.—*Fonti* nomen *Arethūsa* est, *The name of the fountain is Arethusa.* (Nomen *Mercurii* est mihi, *My name is Mercury.*)

(*f*) At *tibi* repente paucis post diebus venit ad me Caninius, *But,* behold, *a few days afterwards Caninius comes to me.*

242. VOCABULARY 34.

(Verbs that are often followed by *two* datives.)

(1) With *auxilio* (assistance).

Come,	venīre, vēn, vent.
Send,	mittĕre, mīs, mīss.
Set out,	proficisci, profectus.

(2) With *culpæ, vitio, crimini.*

To impute as a fault,	culpæ dăre, dĕd, dăt (with *acc.* of *thing*).
To reckon as a fault, turn into a fault,	vitio[e] vertĕre, vert, vers (with *acc.* of *thing*).
(3) To give as a present,	dono *or* muneri,[h] dăre (with *acc.* of *thing*).
To be a hindrance,	impedīmento esse.
To be a reproach, to be disgraceful,	opprobrio[i] esse.
To be hateful,	odio esse.
To be detrimental,	detrimento esse.
To be an honour, to be honourable,	honori esse.
To be very advantageous,	magnæ utilitati esse.
To mean,[k]	sibi velle; *mihi tibi*, &c., to be used according to the *person meant*.
To throw himself at any body's feet,	se[l] ad alicujus pedes, *or* alicui ad pedes projĭcĕre, jĕc, ject.

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[e] *Vĭtium* is any *flaw, blemish,* or *fault;* whatever makes a thing *imperfect.* It may therefore be found in *things* as well as in *actions* and *persons. Culpa* is *fault;* whatever is *blamable;* hence *vitium* may be used for *culpa,* but *culpa* not always for *vitium. Scelus* always implies a *wicked intention; culpa* not always, but often only a want of *prudence, caution,* &c.

[h] A *præmium* is given to *reward,* with reference to the *merit* of the receiver: a *donum,* to produce *joy,* with reference to the *gratuitousness* of the gift: a *munus,* to express *affection* or *favour,* with reference to the *sentiment* of the giver. (D.)

[i] *Prŏbrum* is 'what a person *may* be reproached with:' *opprobrium* is 'what he *is* (or *has been*) reproached with;' '*a reproach*' actually made. (D.)

[k] That is, not *what one's meaning is,* but what *one means* by such *conduct.*

[l] *Projicere se alicui ad pedes,* which Krebs formerly objected to, is quite correct: (See Cic. Sest. 11; Cæs. B. G. 1, 31.)

[C. XXI.] ☞ '*What*' is sometimes used for '*how*' (quam): sometimes for '*how great*' (quantus).

Exercise 37.

243. He promises to come[a] to the assistance of the Helvetii. Timotheus set out to the assistance of Ariobarzanes.[m] *It was owing to you*, that I did not throw myself at Cæsar's feet. It is *the part* of a wise man always to fear for himself. There is no doubt that (86) he is going to *consult the interests*[n] of Caius. I fear that these things will not[53] *prove* an honour to you. I don't understand what he means (by it). It is very honourable[o] to you, to have been engaged in such[10] a battle. There is no doubt that superstition ought to be a reproach to a man. They turn my greatest (*see Index I.*) praise into a fault. I hope that men will understand how[p] odious cruelty is to all men. I will warn Caius how[p] advantageous it is to keep one's word. He *says* that he has *not* many slaves. I will ask them what they mean. I will not object (87. 91.) to their *imputing this* to me *as a fault*. He promised[3] to give them the *island of Lemnos as a present*. Might you not have brought[18] *a charge of immorality against* Caius ?[87]

X.

§ 35. *The Accusative.*

244. (*a*) Many intransitive verbs become transitive when compounded with a preposition that governs the *accusative;* and a few when compounded with a preposition that governs the ablative.

Of these, those that are not deponent have generally a passive voice.

245. (*b*) Neuter verbs may take a substantive of kindred meaning or origin in the accusative; and verbs of *tasting* or *smelling of* take the thing in the accusative.

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[m] G. *is.*

[n] *Part. in rus* with the proper tense of *sum.*

[o] Say: 'It is for a great honour.'

[p] '*How*' must be translated by *quantus.*

[q] With many of them the preposition is often repeated; and with others the

246. (*c*) Other neuters are used transitively to express a *transitive notion* combined with their own proper notion.

Thus, *sitire* (to thirst) = 'to *desire* as a *thirsty* man desires;' *horrēre* = 'to *fear*, and express my fear by *shuddering*;' *properare* mortem, 'to *cause* death, and to cause it in *haste*.'—This figurative use of neuter verbs is common to all languages.

247. It has been already mentioned that the accusative of neuter pronouns is found with verbs, with which the accusative of a substantive would be wholly inadmissible.

248. (*a*) Pythagŏras Persārum *Magos adiit, Pythagoras visited the Persian magi.*

Pythagŏras multas regiōnes barbarōrum pĕdibus obiit,[r] *Pythagoras travelled over many countries of the barbarians on foot.*

Postumia tua *me* convēnit, *Your Postumia has been with me.*

(*b*) Somniāre somnium, *To dream a dream.* Servire servitutem, *To suffer a slavery; to be a slave.* Cēram ŏlēre, *To smell of wax.*

(*c*) Sitīre honōres, *To thirst for honours.*

Idem gloriatur, *He makes the same boast.* Idem peccat, *He commits the same sin.* Multa peccat, *He commits many sins.*

249. VOCABULARY 35.

(*Transitive* compounds of *Intransitive* Verbs.)

Attack,	aggrĕdi, ior, aggressus.
Visit,	adīre,[s] adii, adĭtum.
To enter into a partnership,	coīre societatem; coĕo.[t]
To stir out of the city,	urbem (but better) urbe excēdĕre, cessi, cessum.

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abl. is more common than the *acc.*; excedere and egredi, in their proper meaning of *going out*, should be followed by *e* or the *abl.* But Livy has *urbem excedere.*

[r] *Ob* in *oberro*, &c., seems to be an abbreviation of amb, *ἀμφί*. (D.)

[s] *Visĕre* is, to pay a visit as a *friend* or *companion*; *adire*, to visit *on business*, or in consequence of some *want*; *convenire*, to visit, *on business* or *not*; *salutare*, to pay a *complimentary* visit. (D.)

[t] The compounds of *eo* have generally perf. *ii*, not *ivi*.

To exceed the bounds of moderation,	modum excēdĕre.
To die,	mortem obīre, obĭi, obĭtum; obeo.
To call upon; have an interview with; hence, to speak to,	convĕnīre, vĕn, vent.
To come to a determination; to adopt a resolution,	consĭlium inīre.
To encounter death,	mortem oppĕtĕre, petīvi, petii, petīt.[u]
To smell of,	ŏlēre, olu *et* olēv, olĭt *et* olēt.
To have a strong smell of; to smack of,	redŏlēre.[v]
To taste of (i. e. have taste or flavor of),	săpĕre, io (*perf. rare*, sapīv *et* sapu, sapīt).
To thirst for,	sĭtīre, īv, īt.
To boast of,	gloriāri, ātus.
To grieve for,	dŏlēre, dolu, dolĭt.
To sail past *or* along,	prætervĕhi, vectus.
Hardly any body,	nemo fĕre ('almost nobody').
Coast,	ora, æ, *f.*
Speech,	oratio, ōnis, *f.*
Antiquity,	antiquitas, ātis, *f.*
Citizens,	cīvis, *m.* et *f.*
Wonderful,	mīrus, a, um.
To dream,	somniāre, āv, āt; somnium, 'dream.
Herb,	herba, æ, *f.*
Honey,	mel, mellis, *n.*

Exercise 38.

[How must the infin. be translated after *to persuade?*]

250. It cannot be denied that you have dreamt a wonderful dream. He published-a-proclamation that nobody[14] should stir from the city. I won't object to your entering into a partnership (87. 91) with me.[6] Have you entered into a partnership with Balbus or with Caius? He has commissioned me to have an interview with Cæsar. The honey (pl.) smells of that herb. His whole speech smacks of antiquity. Does not Caius's speech

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[u] *Obire mortem*, or *diem supremum* (for which *obire* is used with the *acc.* omitted), is only spoken of a *natural* death, which the *mortem obiens* simply *suffere; oppetere mortem* is, if not to *seek* it, yet at least to *meet it with firmness* and a disregard of life. (D.)

[v] *Re* has in many compounds the meaning of *forth*; thus *redolēre*, 'to smell forth;' 'to *emit* a smell.' It thus becomes a strengthening prefix: *Döderlein* thinks that, *as such*, it is possibly the Greek ἐρι.

smack of Athens? It is the *duty* of a good citizen to encounter death itself for the state. Ought he not to have encountered[18] death for the state? Marcellus sailed past the coast of Sicily (*Sicilia*). Three hundred of us[19] have come to this determination. *There is hardly any body* who has not (44, (3)) come to this determination. I fear he will not[58] choose to enter into a partnership with me'. I *fear* he *will* enter into a partnership with Caius. May a Christian thirst' for honours? He makes the same boast as[9] Cicero. I cannot but[18] grieve *for* the death of Hortensius. It is a difficult (matter) to put off all (one's) human-feeling'. Both you and Balbus have exceeded the bounds of moderation. There are some who exceed the bounds of moderation.

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§ 36. *The Accusative continued.*

251. (*a*) Verbs of *asking*, *teaching*, and *concealing*, may have *two accusatives*, one of the *person* and another of the *thing*.

252. But *very frequently* (and with some verbs *always*) either the *person* or the *thing* is governed by a *preposition*.

Obs. Thus *doceo*, *to give information*, prefers the ablative with *de*. After *peto*, and *sometimes* after the other verbs of *begging*, the person is put in the *abl.* with *a*: and after *rogo*, *interrŏgo*, &c., the *thing* often stands in the *abl.* with *de*.

253. (*c*) Transitive verbs that take *two nominatives* in the passive, take *two accusatives* in the active, one being in a sort of apposition to the other.

The *apposition accusative* completes the meaning of the verb, which cannot form a complete predicate by itself.

Such verbs are verbs of *calling*, *appointing* to an office, *considering*, &c., together with *facio*, *efficio*, *reddo*, &c.

The second accusative is often an *adjective*.

254. (*d*) With *facio* and *efficio* a sentence with *ut* is often found instead of the second accusative; and when *the accusative of the first verb represents the same person or thing as the nom. of the second*, it is generally omitted.

(*Eng.*) The sun makes *all things* (*to*) flourish.
(*Lat.*) The sun makes that *all things* should flourish.

(*Eng.*) He had Lysis *for* (or, *as*) his master.
(*Lat.*) He had Lysis his master (= *as* his master).

255. [C. XXII.] ☞ '*For*' and '*as*' are to be untranslated, when the noun that follows can be placed *in apposition* to another noun in the sentence.

256. (*a*) Racilius *me* primum *sententiam rogāvit, Racilius* asked me my opinion *first.*

(Verres) *parentes pretium* pro sepulturâ līberûm *poscēbat, Verres used to* demand of parents a payment *for the burial of their children.*

Quis *musicam docuit Epaminondam? Who* taught Epaminondas music?

Nihil nos cēlat, He conceals nothing from us.

(*b*) Socrātes totīus mundi *se incŏlam* et *civem* arbitrabatur, *Socrates used* to consider himself an inhabitant *and* citizen *of the whole world.*

(*c*) *Mesopotamiam fertilem* efficit Euphrates, *The Euphrates makes Mesopotamia fertile.*

Homines cæcos reddit cupiditas et avaritia, *Desire and avarice render men blind.*

(*d*) Fac ut *sciam,*▾ *or* (with *ut* omitted) fac *sciam, Let me know.*

Temperantia sēdat appetitiones, et *efficit,* ut *hæ* rectæ ratiōni pāreant, *Temperance quiets the appetites, and* causes them to obey *right reason.*

257. VOCABULARY 36

Ask,	rŭgāre,* āv, āt.
Beg,	petĕre, petīv, petii, petīt (*person* to be governed by *ab.*).

▾ In comic writers the *acc.* is often expressed: '*Eum* ita *faciemus*, ut quod viderit, non viderit.' 'Ego *te faciam*, ut miser sis.' 'Neque potui *Venerem facere*, ut propitia esset mihi.'

* *Petĕre* and *rogāre* are the most general expressions of a *wish to obtain*, whether in the way of a request or a demand; thus standing between *poscĕre* and *orare*, but somewhat nearer to *orāre*. Of the two, *rogare* relates immediately to the *person* applied to, *petere* to the *favour* asked. *Postulāre* and *exĭgĕre* denote a *simple* demand (without any accessory notion to strengthen it) as a quiet declaration of the *will*: but in *postulare* the stress lies on the *wish* and *will* of the person making the demand; in *exigere* on the *legal obligation* of the per-

Claim, require, demand,	{ postulāre, āv, āt; poscĕre, poposc, poscĭt; flagitāre, āv, āt.
Beseech,	obsecrāre, āv, āt.
Pray,	orāre, āv, āt.
Adjure,	obtestāri, tātus.
Teach,	dŏcēre, docu, doct.
Unteach,	dedŏcēre.
Conceal,	cēlāre, āv, āt.
To teach Socrates to play on the lyre,	{ Socratem fīdĭbus docēre (i. e. 'to teach him with the strings').
To think = to imagine,	putāre, āv, āt.
To think, *or* to be of opinion = to deliver it as my opinion,	{ censēre[x] (the word for *delivering an opinion in the senate-house*).
To think = to reckon, judge, consider.	{ existimāre = exæstimāre, 'to pronounce judgment after a valuation;' arbitrari, 'to decide as an arbiter.'
To think, as opposed to *know*,	opīnāri, ātus.
Not only, but also,	{ non solum—sed etiam; *or* non solum—verum etiam.
To give much information about,	multa docēre de (the *person* in *accus.*).
Again and again = most earnestly,	etiam atque etiam.
Experience,	usus, ûs, *m.*
Just = fair, right, equitable,	æquus, a, um.
Discourse,	sermo, ōnis, *m.*

Exercise 39.

258. Experience, the best master, has taught me many' things. Who taught you to *play upon the lyre?* I *ask* you' (*thee*) again and again *not to desert* me. I will not conceal from you the discourse of Titus Ampius. I fear that he is preparing[55] to conceal those things from his parents. He had warned Caius *not* to conceal *any thing*[14] from his parents'. These things I not only ask of you, but also demand. Who taught you those[y] (bad) manners (of yours)? I will unteach you those manners (of yours). The Gauls have given me much information about their own affairs

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son against whom it is made. *Poscĕre* and *flagitāre* denote an *emphatic* demand: but the *poscens* only demands in a *decided manner*, from a feeling of right or power, the *flagitans* with *passion* and impetuosity under the influence of a vehement desire. (D.) Hence *flagitare* may be '*to demand importunately*;' '*to importune.*'

[x] Censēre is followed by the *acc.* with *infin.*; or, if the opinion is given to be *followed*, by *ut* with the *subj.*; but the *ut* is often omitted.

[y] *Iste* is the demonstrative of the *second* person '*that of yours.*'

I *fear* that you will *not* consider yourselves citizens of the whole world. Religion *will make us obey* the laws of virtue. He thought[r] it just, that citizens (*acc.*) should[31] spare citizens (p. 14, 15, *a*). There is *hardly any body but* thinks it just that you should spare me.

259. VOCABULARY 37.

	(Impersonals with *acc.*)
It escapes me,	me fugit, fallit; præterit.[s]
Unless I am mistaken,	nisi me fallit.
It is becoming,	dĕcet.
It is unbecoming,	dedĕcet.

(*Eng.*) *It is becoming* (or *unbecoming*) *to* (or *in*) an orator to be angry.
(*Lat.*) *It becomes* (or *misbeseems*) *an orator* to be angry.

Exercise 40.

[Of *sanāre* and *medēri*, which relates principally to the skill of the *physician?* (222, l.)]

260. Three hundred of *us*,[31] unless I am mistaken, survive. I do not forget (*it does not escape me*) to how many dangers we are exposed. You, *such is your temperance*,[9] have learned to rule your mind. *It is not every one who can*[39] cure the mind. I will ask Caius, whether he can cure the mind. All *of us* not only ask you for peace', but even demand it (of you). It is your *duty* to succour the citizens now almost despaired of. It becomes a wise man not to be disturbed in *adversity*. It is becoming to a boy to hear *much*, to speak *little*. It is not unbecoming in an orator to pretend' to be angry.[8] It does not escape me, *how odious*[50] impiety is to the good.

XI.

§ 37. *The Ablative.*

261. (*a*) The ablative expresses the *means* or *instrument*, and often the *cause* or *manner*.

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[r] Censebat. *Censēre* should be used when the opinion is the *expression* of *settled conviction*.

[s] *Lātet me* and *lātet mihi*, though they occur in *Justin*, *Pliny*, &c., should be avoided. (C.)

262. (*b*) The *price* for which a thing is *bought, sold, valued,* or *done,* is put in the *ablative.*

263. (*c*) The adjectives *magno, parvo,* &c., are generally put by themselves, the substantive *pretio* being understood.

264. But some of these adjectives often stand alone in the *genitive,* especially after verbs of *valuing* at such a price, with which this is the *regular* construction.

(*d*) *Tanti* and *quanti* (with their compounds), *pluris, minōris,* always stand in the genitive. With verbs of *valuing, magni, parvi, maximi, minimi, plurimi,* also stand in the *gen.*; but *magno, permagno,* and *parvo,* are found in the *abl.* also with *æstimare.* With verbs of *price, magno, permagno, parvo, minimo, plurimo, nimio, vili,* stand in the *ablative.*

(*e*) The substantives, *flocci, nauci, nihili, pili,* &c., also stand in the *gen.* after verbs of *valuing.*

☞ *Multi* / *Majoris*[b] } are not used, but { *magni,* / *pluris.*

265. (*a*) Terra vestīta est *floribus, herbis, arbōribus, frugibus,* *The earth is clothed* with flowers, herbs, trees, fruits.

Cornibus tauri se tutantur, *Bulls defend themselves* with their horns.

(*b*) *Viginti talentis* unam orātiōnem Isocrates vendidit, *Isocrates sold one oration* for twenty talents.

(*c*) Venditōri expĕdit rem vēnīre *quam plurimo, It is for the interest of the seller that the thing should be sold* for as high a price as possible.

(*d*) Te quotidie *pluris facio,* I value you more *every day.*

(*e*) Tōtam rempublicam *flocci* non *facere, Not* to care a lock of wool (or, as *we* should say, a *straw,* or *rush*) *for the whole state.*

266. VOCABULARY 38.

To value,	æstīmāre, āv, āt.
To hold cheap,	parvi pendĕre; pĕpend, pens.
To cost,	stāre, stĕt; *or* constāre (with *dat.* of *person*).
To sell (intrans.); to be sold,	vēnīre,[c] eo, vēnīv, and vēnu,

[b] The passage in Phædrus, 'Multo *majoris* alapæ mecum veneunt,' is perhaps the only instance. (B.)

[c] Vēnire = vēnum ire, *to go to sale,* from an old substantive *vēnus.* So, ve-

To sell,	vendĕre, vendĭdi, venditum.
To buy,	ĕmĕre, ēmi, emptum.
More highly, for more, dearer,	pluris.
For less,	mĭnōris.
For as much—as,	tanti—quanti.
For just as much as; for no more than,	tantīdem—quanti.
For how much,	quanti?
Too dear,	nimio.
To reckon or think nothing of,	nihili făcĕre.
Not to care a straw for,	flocci facĕre (*literally*, to *make*, i. e. *reckon* it '*at a lock of wool*'.)
Not to care that for it,	non hujus facĕre.
Peck,	mŏdius, i, *m.*
Wheat,	trĭtĭcum, i, *n.*
Sesterce,[d]	sestertius, i, *m.*
Merchant,	mercātor, ōris, *m.*

(*Eng.*) To cost a person much (*or* dear).
(*Lat.*) To stand to a person at much.

[C. XXIII.] ☞ When *one*, *two*, &c., mean *one*, *two*, &c., *apiece* or *for each*, they must be translated by the *distributive* numerals, *singŭli*, *bīni*, &c.

Exercise 41.

267. That victory cost the Carthaginians (*Pœni*) much blood. It cannot be denied *that* that victory cost us much blood. Merchants do not sell for no more than they bought (at). He says that he does not care a straw for my glory. I will ask him for how much he bought these things. I sell my (goods) for as much as Caius. The peck of wheat was at *two* sesterces. For how much does wheat sell? Epicurus thinks nothing of pain. There is hardly any body[89] *who* does *not* (44, (3)) hold his own things cheap. I do not care that for you. My life is valued at ten asses a day.[e] It is foolish to hold one's own (blessings) cheap. He says that I have bought these things too dear. Merchants never sell for less than they bought (at). I will ask what[21)] corn is selling for.

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nun-dăre, ven-dăre = venum dăre. Tacitus has *posita vēno*, exposed for sale. *Vēneo* is conjugated like *eo*, having *vēnii* rather than *vēnīvi* for *perf.*, and imperf. *veniebam* as well as *venibam*. No imperat.; no supines, gerunds or participles.

[d] A Roman coin, worth about three and a half cents Federal money. A thousand *sestertii* made one *sestertium*, which was a *sum*, not a *coin*.

[e] Denis in diem assibus.

§ 38. *The Ablative continued.*

268. (*a*) Verbs of *abounding, filling, loading,* &c., and their opposites, such as verbs of *wanting, depriving of, emptying of,* govern the *ablative.*

269. (*b*) But of these *egeo* and *indigeo* (especially the latter) govern the *genitive* also.

270. (*c*) Some verbs of *freeing from, removing from, differing from, being at a distance from,* &c., are sometimes followed by the *ablative,* but generally (in prose) by a *preposition.*[f]

271. (*d*) *Fungor, fruor, utor* (with their compounds), *potior, vescor, dignor, glorior,* take the *ablative:* as does also *supersedeo.*

But *potior* takes the *genitive,* when it means '*to obtain sovereign power over.*'

272. (*a*) Perĭcles *florebat omni genere* virtutis, *Pericles was eminent in every kind of virtue* (i. e. *admirable quality*).

(*b*) Res maxime necessariæ non tam *artis indigent,* quam *laboris, The most necessary things do not require skill so much as labour.*

(*c*) Athenienses *bello liberantur, The Athenians were rescued from the* (threatened) *war.*

Leva me *hoc onĕre, Relieve me from this burden.*

(*d*) *Divitiis, nobilitate, viribus,* multi măle *utuntur, Many men make a bad use of riches, noble birth,* (*and*) *strength.*

Augustus *Alexandrĭâ* brĕvi *potĭtus* est, *Augustus soon gained possession of Alexandria.*

273. VOCABULARY 39.

(Verbs governing the ablative.)

To deprive of,	privāre, āv, āt.
To bereave of, deprive of,	orbāre, āv, āt.
To rob of (by open violence as an enemy),	spoliāre,[g] āv, āt.
To be without,	cărēre,[h] carui *et* cassus sum, carĭt *et* cass.

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[f] With *defendĕre, exsolvĕre, exonerāre, levāre,* the ablative alone is to be preferred. (Z.)

[g] *Expilāre, compilāre* are '*to plunder*,' as robbers.

[h] *Carēre* is simply '*to be without*:' *egēre* is '*to need*, to *want*;' *indigēre* is '*to*

To stand in need of, need, require,	ĕgēre (*ablat.* or *gen.*) or indĭgēre (*which is stronger*) egēre, egui, ——.
To free from, set free from, relieve from,	liberāre,[i] āv, āt.
To use,	ūti, ūsus.
To discharge, perform,	fungi, functus; perfungi (*stronger*).
To enjoy,	frui, fruĭtus, and fructus.
To feed on, live on, eat,	vesci[k] (*no perf.*).
To boast of,	gloriāri; also followed by *de'* and by *'in'* when it signifies 'to *glory in.*'
To make the same boast,	ĭdem gloriāri.
To rest *or* lean upon,	nīti, nīsus and nixus; in aliquo nīti, *is* 'to lean on a person for support, *that is*, 'to rest with' in the sense of *depending upon his exertions*, &c.
To rejoice,	gaudēre, gāvīsus.
Medicine,	medicīna,[l] æ, *f.*
Milk,	lac, lactis, *n.*
Flesh,	cāro, carnis, *f.*
Cheese,	caseus, i, *m.*
Fever,	febris, is, *f.* (*abl.* i.).
Quite,	plane.
Debt,	æs alienum, another man's money; æs æris, *n.* copper.
A heavy debt,	magnum æs alienum.
Severity (of a disease),	gravitas, ātis, *f.*
Disease,	morbus, i, *m.*
Perversely,	perverse.

(*Eng.*) Make a bad (perverse, &c.) use of it.
(*Lat.*) *Use ill* (*perversely*, &c.)

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feel that I want;' the *in* expressing *intra animum*. With reference to an *advantage* desired, *carēre* is simply, 'to be without a *desirable* good,' *egēre*, 'to be without an *indispensable* good.' (D.) This seems to be the proper limitation of Cicero's definition; that *carēre* is 'egēre eo quod *habēre velis*.'

[i] Also with *a*, *ab*.

[k] *Vesci* is the most general expression for *supporting life by food*, including *edere* and *bibere* as the actions of *men*, *pasci* and *potāre* as the actions of *beasts*. When *vesci* relates, as it generally does, to *eating*, it denotes *any manner* of eating, *chewing*, *swallowing*, &c.: whereas *edĕre*, *comedĕre* supposes the manner in which *a man* eats, by biting and chewing. In *vesci* the principal notion is the *purpose* of eating, *the support of life*; in *edĕre*, the *means* by which life is supported, the action of *eating*. (D.)

[l] *Medicamentum* or *medicamen* is a medicine with reference to its *material substance*, as *it is prepared by an apothecary*: *medicina*, with reference to its *healing power*, as *it is prescribed by a physician*; *remedium* is a preventive, a remedy *against* an impending *evil*. (D.)

Exercise 42.

[Should '*every day*' be translated by *indies*, or by *quotidie*, when there is no *progressive increase* from one day to another?]

274. Do not deprive another of his praise[l]. I rejoice that you are quite without fever. The body, *to be* (ut) in good health, requires many things.[s] Nature herself admonishes us every day how few things we require. He *promised* to set me free from my debt. Have I not set you free from a heavy debt? Many men make a perverse use of reason. They live on milk, cheese, flesh. *It was owing to you*[22] that I was not bereaved of my children. *But a little more*[24] and Caius would have been bereaved of his children. *It is not every man who can* think nothing of pain. It is a disgraceful thing (for a man) to boast of his vices. May I not make the same boast as Cyrus? I will *exhort* Caius to discharge (75) all the duties of life. The safety of the state depends upon you alone (*in te uno*). Do men alone feed on flesh? [No.] The severity of disease makes us require[56] medicine (*gen.*).

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275. The *manner* or *cause*, and any word that restricts the meaning of another to a particular *part* of a thing spoken of, is put in the ablative.

276. VOCABULARY 40.

Lame of one foot,	claudus altĕro pĕde.
(Adjectives* followed by the *abl.*)	
Worthy, deserving of,	dignus, a, um.
Unworthy,	indignus,[m] a, um.
Banished,	extorris, is, *com. gend.* (from *ex terrā*).[n]
Relying on,	frĕtus, a, um.
Contented,	contentus, a, um.
Endued with,	præditus, a, um.
To deserve,	dignus, um, &c., esse.
Censure,	reprehensio, ōnis, *f.*

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* Adjectives signifying *want* or *freedom from* (vacuus, līber, &c.), take the *abl.* or the *abl.* with *a*, *ab*.

[m] *Dignus* and *indignus* are (less commonly) followed by the *genitive*.

[n] *Profŭgus* is one who has fled from his country; *exsul* and *extorris* imply that the person is under *sentence* of banishment. *Extorris* relates rather to the *misery* of the exile *exsul*, to his *punishment* and *disgrace*. (D.)

Punishment,	pœna, æ, *f.*
Severe (of punishment, &c.),	gravis, is, e.
Motion,	mōtus, us, *m.* (what declens.? why?)
Reality,	res, rei, *f.*
Name,	nōmen, ĭnis, *n.*

(*Eng.*) He deserves *to be loved.*[o]

(*Lat.*) He is a deserving (person) *who should be loved* (dignus est *qui amētur*).

(*Eng.*) To inflict punishment on a person.

(*Lat.*) To affect (= *visit*) a man with punishment (aliquem pœnâ afficĕre).

Exercise 43.

277. Are they deserving of praise', who have done these things? [No.] I think this man deserving not of censure only, but also of punishment. These things are unworthy of us. *I cannot but think*[118] these things unworthy of us. He *has threatened me with*[44] severe punishment. I have said this (*pl.*), relying on your compassion. *There is no doubt that* he will inflict a severe punishment upon you. Nature is contented with a little. Agesilaus was lame of one foot. Had you rather be blind, or lame of one foot? The mind is endued with perpetual motion. *It cannot be doubted that* the mind is endued with perpetual motion. *It cannot be denied that* he sold his country for gold. He is an orator not in reality but in name. He is a boy in age. He deserves to be praised by all. *It is not every one who can* heal the diseases of the mind. It cannot be denied that he is banished from his country. There are some who[169] deny that these things are unworthy of us.

XII.

§ 39. *The Vocative.* (*Attraction of the Vocative.*)

278. Sometimes, in *poetry*, a *vocative* is used instead of a nominative *after* the verb.[p]

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[o] So, *he does not deserve to be*, &c., 'indignus est, qui,' &c.

[p] Examples in poetry are *Matutine pater, seu* Jane *libentius audis.* (Hor.) *Tunc ille Odrysiæ Phineus rex inclytus oræ? Tu Phœbi comes, et nostro* dilecte *parenti?* (Val. Flac.) So in Greek ὄλβιε κῶρε γένοιο! (Theocr.) (K.)

Another vocative has generally preceded, and this second vocative is *attracted* into agreement with it; but sometimes it merely refers to a nominative of the *second* person.

(*a*) The phrase '*macte* virtute esto!' (*a blessing on your valour!* or, *good luck to your valour!*) is probably an example of this construction, *macte* being the *vocative* of *mactus* from *mag-ere*[q] (to increase, enrich, &c.). The only objection to this explanation is Livy's *adverbial* use of *macte* with the infinitive. (See example: juberem *macte* virtute *esse*.) (K.)

279. (*b*) On the other hand, a nominative sometimes stands in apposition to a vocative, or where a vocative would be the regular construction.

This is especially the case with *solus*, *unus*, *primus*.

280. (*a*) *Macte* virtute esto! *A blessing on your valour!* or, *'Go on in your valour!'*

Macti virtute, milites Romani, este! *Good luck, O Roman soldiers, to your valour!*

Juberem *macte* virtute *esse*, &c. *I would say, a blessing on your valour!* &c.

(*b*) Audi tu, *populus Albanus!* *Listen, ye people of Alba!*

Salve *primus* omnium parens patriæ *appellate!* *Hail thou, the very first* who was ever called *the father of his country!*

281. VOCABULARY 41.

Dutiful affection, piety[r]	pietas, ātis, *f.*
Towards,	in (with *accus.*).
Hail, farewell!	ave, salve[s] (*imperatives* of the 2d conjugation—vale, valeto is *only* farewell!).
The toga,[t]	toga, æ, *f.* (as opposed to the *military cloak*, it means the *civil gown*).

[q] The root *mag* (the Greek μεγ) of this obsolete verb is still found in *magnus* and *mactāre* (to present with; to honour). (D.)

[r] *Pietas* is *dutiful affection* (towards the *gods*, one's *parents*, *relations*, *country*, and even *benefactors*), arising from a *natural feeling*: *caritas* (properly their *dearness* to us) is founded on *reason* and a *just appreciation* of their value.

[s] That *ave* was a *morning*, *salve* an *evening* salutation, does not appear to be established. Suetonius makes *salve* the *morning*, and *vale* the *evening* salutation. (See *Habicht.*)

[t] A woollen upper garment, covering the whole body, and forming the ordinary dress of a Roman citizen. It was a *flowing* robe, covering the left arm, but leaving the right at liberty.

A triumph,	triumphus, i, *m.* (a public procession granted by a decree of the senate to a victorious general).
To gain a triumph for a victory over the Gauls,	de *or* ex Gallis triumphāre.
To lead the captives in triumph,	captivos per triumphum ducĕre.
People,[u]	pŏpulus, i, *m.* (the *vocat.* not in use).

Exercise 44.

282. A blessing on thy valour, Titus Manlius, and[v] on thy piety towards thy father and thy country! Hail thou, the first who has deserved a triumph in a civil gown! Hear, O people of Rome! A blessing, O citizens, on your dutiful-affection towards your country! A blessing, O boy, on your diligence! You, *such is your diligence,*[9)] will soon finish the business. His diligence is as great as[9)] his abilities. It cannot be denied that (86) his diligence is as great as his ability. There is no doubt that he *told many falsehoods* about his age, *that* (63) he might appear *younger* (than he is). It cannot be denied that he told many falsehoods, *that* he might *not* be banished. I *ask* you again and again *to succour* (75) me. There were some who[109] denied that I had deserved a triumph.

XIII.

§ 40. *The Passive Voice.*

283. (*a*) The *agent* after a passive verb (which is *regularly* under the government of *a* or *ab*) is sometimes put in the *dative*, especially in poetry, and after the *participle in dus*.

284. The accusative after the active verb (the *object*) becomes the nominative before the passive verb.

285. (*b*) But verbs that govern the *dative* in the active are used *impersonally* in the passive; so that the *nominative before* the English verb becomes the *dative after* the Latin verb.

286. (*c*) *Vapŭlo, vēneo, fio*, having a *passive* meaning, have also a *passive construction*.

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[u] Not in the sense of *folk* or *folks*, as in English, but of a *people*.

[v] *Ac.* (See 4, *d.*)

287. [C. XXIV.] ☞ (*d*) To express the *future subjunctive passive* we must not use the *participle in dus* with *sim, essem*, &c., but *futurum sit, esset*, &c., followed by *ut*.

288. (*e*) The *future infinitive passive* is made up of the *supine in um* with *iri;* but when verbs *have no supine*, we must use *fŏre* or *futurum esse*, &c.

This substitute for a future infinitive passive must be used even when the verb *has a supine*, unless the event is to be described as *being about* to *happen*.

In other words the *supine with iri* is a *paulo-post* futurum.

289. (*f*) So also *fore ut* with the subjunctive should be used for the future infinitive active, when the event is not to be described as being *now about to happen*.

290. (*a*) *Mihi* consilium *captum* jam diu est, *My resolution has long been taken.*

(*b*) *Gloriæ tuæ* invidetur, *Your glory is envied.*

Philosophiæ *vituperatoribus* satis *responsum est, The revilers of philosophy have been sufficiently answered.*

(*c*) Rogatus est, an *ab reo* vapulasset, *He was asked whether he had been beaten* by the prisoner. *Ab hoste* vēnire, *To be sold* by an enemy. *A me* fiĕri, *To be doing by me.*

(*d*) Nescio, quando *futurum sit, ut* epistola scribatur,[v] *I don't know when the letter* will be written.

(*e*) Dixit *fore ut* oppidum expugnaretur,[x] *He said that the town would be taken.*

Dixit oppidum *expugnatum iri, He said that the city* was about to be taken. (G.)

(*f*) Nunquam putavi *fore ut* supplex ad te *venirem, I never thought that I should come to you as a suppliant.*

(*Eng.*) You are envied, favoured, spared, answered, &c.
(*Lat.*) *It is envied* (favoured, spared, answered, &c.) *to you.*
(*Eng.*) I don't know when it will be written.
(*Lat.*) I don't know when *it will be* (*subj.*) *that it be written.*

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[v] Of course *esset* and *scriberetur* after a past tense.

[x] The tense of the subjunctive verb depends not on *fore*, but on the preceding verb. *Spero* fore ut *convalescat: sperabam* fore ut *convalesceret.*

291. Vocabulary 42.

To be beaten,	vapŭlāre, āv, āt.
To recover (from a sickness),	convalescĕre,[7] vălu (see Tables for Reference, II. vii.).
To heal, to be healed of a wound,	consanescĕre, sanu.
To burst out, *or* bleed afresh,	recrudescĕre, crudu (properly to grow raw again).
Wound,	vulnŭs, ĕris, *n.*
Priest, priestess,	sacerdŏs, dŏtis, *m.* et *f.*
A husband,	vir, vĭri, *m.* (*a man*).
I am persuaded,	persuasum est mihi, or persuasum habeo.[8]
A liar,	mendax, ācis (*prop. an adject.*).
Faith, fidelity,	fides, ei, *f.*
Most men,	plerique (*pleri* declined and *que* appended; but not found in the *genit.*).
To do any thing with a person,	facĕre (with *ablat.*; *abl.* with *de*; or with *dat.* De should be expressed before the *personal pronouns*, the ablatives of which are of the same form as the accusatives).

Exercise 45.

292. I will ask whether he has been beaten by his slave. What will become of my Tulliola[a]? I hope he will recover. I hoped he would recover. I doubt not but that (86) you will be praised by all. The wounds, which had been healed, bleed afresh. *I fear* his wounds *will*[53] bleed afresh. These priestesses of Vesta *are not permitted* to marry a husband. Your virtue is envied. Liars are not believed. The unwilling are not easily persuaded of any thing.[a] There is no doubt that your glory will be envied. *All my property* has been sold by an enemy. I will ask which[b] of them is favoured by Cæsar. That (*ille*) age is *not only* not envied, but even favoured. *I fear* that these wounds will *not*[53] heal. What will become of me? There are some

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[7] The disease *from* which a person recovers, must be governed by *ex* with the *abl.*

[8] *Persuasissimum habeo* should never be used; *persuasissimum est mihi* does not occur in Cicero, but in a letter of Brutus's to Cicero. (Klotz.) *I am persuaded of* (persuasum est mihi *de*, &c. with *abl.*).

[a] *Say:* 'to the unwilling nothing is easily persuaded.' [b] Of *two* persons.

who[169] believe that he has been beaten by his slave. There are some who envy your glory.

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§ 41. *The Passive continued.*

293. (*a*) The verbs that govern *two accusatives* in the active, sometimes govern *one accusative* (that of the *object*) in the passive.

Since even in the active it is only *some* verbs of *asking*, &c. that govern the two accusatives, care must be taken not to extend the rule just given beyond the actual practice of good writers.—*Rogāri* may take this *acc.* It is found with *indūtus* and *edoctus*; with *doctus* or *dedoctus* it is not common in prose: with *celāri* and *monēri* very rare, except with the neuter of pronouns, or such adjectives as *multa, pauca.* (Z.)

294. (*b*) Passive verbs and participles are sometimes followed by an accusative of the *part particularly referred to* (accusativus partis affectæ).

Thus we may say, not only *caput feritur alicui*, or *caput alicujus feritur*, but also *aliquis feritur caput.*

(*c*) In some particular constructions the *part referred to* is put in the *gen.* or *ablative.*

295. An accusative also follows many other passive participles, especially in the poets.

The peculiarity is this: the *dative* of the act. is allowed to stand as the nominative (*subject*) before the passive, or, which comes to the same thing, with a passive participle in agreement with it; and then the *accusative* of the object is allowed to remain. This construction (which is called the *Greek accusative*), and that in 294, must not be imitated by those who wish to write in Cicero's style. (G.)

296. In many general expressions the *passive* voice is used *impersonally* where the active might be used in Latin, and *is* used in English.

(Thus *ambulatum est*, It has been walked (by us) = *we have walked*).

297. (*d*) With verbs of *seeming*, and passive verbs of *declaring*, *thinking*, &c., the *personal* construction is far more common than the *impersonal.*[a]

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[a] In the past tenses, *traditum est, proditum est* are very commonly used. The passives of *audīre* and *nuntiāre* are frequently, though not so exclusively, used personally. (Z.)

(*Eng.*) *It seems, is said,* &c., that Caius has retired (or, as *Lat.*).
(*Lat.*) Caius *seems, is said,* &c., to have retired.

298. (*a*) Rogatus sententiam, *Being asked his opinion.* Longam indutus vestem, *Clothed in a long garment.*

(*b*) Oblĭtus[d] faciem (smeared as to his face =), *having his face smeared* or *covered.* Incensus animum (kindled as to his mind =), *Having his mind agitated.* Adversum fĕmur ictus (struck as to his opposite thigh =), *Wounded in the front part of his thigh.*

(*c*) Pendēre animi *or* animo,[e] *To be in anxious suspense.* Discrucior animi, *My mind is on the rack; I am tortured in mind.*

(*d*) Lycurgi temporibus *Homērus* fuisse *dicitur, Homer is said to have lived* (*or*, it is said *that Homer lived*) *in the time of Lycurgus.*

Miltiades videbatur non posse esse privatus, It seemed *that Miltiades could not be a private man.*

299. VOCABULARY 43.

Blood[f] (when *shed*),	cruor, ōris, *m.*
Silent,	tacitus, a, um (if *actual*, taciturnus, a, um if *habitual* silence is meant.)
To be silent, hold one's tongue,	silēre, silu, ———
To be silent, hold one's tongue, cease speaking,	tăcēre,[g] tacu, tacit.
Silence,	silentium, i, *n.*
Habit of silence,	taciturnitas, ātis, *f.*
About (*after* to be silent),	de (with *ablat.* But *neuter pronoun* may stand in *accus.* without prepos.)
To set on fire,	incendĕre, cend, cens.
To light, kindle,	accendĕre, succendĕre, cend, cens.[h]

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[d] From *oblĭnĕre.*

[e] Often *animis*, if more than one person is spoken of. *Cicero* uses *pendēre animi* and *pendēre animis*: not, I believe, *pendēre animo.*

[f] *Sanguis* inest venis, *cruor* est de corpore fusus. At the *moment of shedding* sanguis should be used.

[g] *Silēre* is, to emit no *sound*, to make no noise, to be still;—*tacēre* is, to utter no *word*, to be silent; especially, to pass over in silence. The opposites of *silēre* are *strepĕre, fremĕre*; of *tacēre, dicĕre* and *lŏqui.* (D.)

[h] *Incendĕre* is to set the *whole* of a thing on fire; *accendĕre* and *succendĕre*, to set *a part* of it on fire, that it may be consumed *gradually.* *Accendere* is to

Torch,	tæda, æ, *f.*
Lamp,	lucerna, æ, *f.*
Funeral pile, pyre,	rŭgus, i, *m.*
To strike, hit, wound,	ferīre; ĭcĕre,[i] ĭc, ictus; cædĕre, cĕcīdi, cæsus.
Rod,	virga, æ, *f.*
Spear,	hasta, æ, *f.*
Arrow,	sagitta, æ, *f.*
Lightning,	fulmen, ĭnis, *n.*
To be flogged, whipped with rods,	virgis cædi.
Thigh,	femur, ŏris, *n.*
To walk,	ambulāre, āv, āt.
Right (opposite of *left*),	dexter, tra, trum.

Exercise 46.

300. Cato was first asked his opinion. You with your usual habit of silence[g] said nothing. Marcus, having his face covered with his own blood, left the city. The laws ought not to be silent. I am afraid that[58] the laws are silent about these matters. Hannibal, having his mind agitated by silent care, was silent. I warned the boy *not to light* the torch. By whom has the funeral pile been lighted? I will inquire by whom the funeral pile was lighted. Caius, being struck by lightning, died.[k] I foretell that you *will be flogged* (288). Caius was wounded by an arrow on his right thigh. A league was made between the cities of[27] Rome and Lavinium. It cannot be denied *that* the lamp was lighted by the boy. We have walked (*pass.*) enough. We have come (*pass.*) to (*ad*) the town. *It cannot be that*[20] he is not tortured in mind. *It is said* that Caius has been struck by a stone. Was the funeral pile lighted by you or by Balbus?

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light it from *above*, *succendere* from *below*. Hence a *torch*, *lamp*, &c., *accenditur*. a funeral pile *succenditur*. (D.) *Animus accensus* is merely an *excited* mind, *animus incensus* an *agitated* mind. (D.)

[i] *Ferīre*, to strike *generally*; *cædĕre* is to strike with what *cuts* (including *rods*, &c.): *icĕre*, to strike with what *pierces* (including *lightning*, *stones*, &c.). *Ferīre* and *icĕre* supply each other's deficiencies: thus *ferire* is used for *pres.*, *imperf.*, *fut.*, which *icere* wants; and *icere* supplies *ferire* with a *perf.* and *past participle* for *ferii*, *feritus*, which are not in use. (D.) *Icĕre fœdus* is to *ratify* or *make* a treaty, league, &c.

[k] Decessit.

XIV.

§ 42. *Expressions of Time.*

301. (*a*) In answer to the question *when?* the noun which expresses time is put in the *ablative:* in answer to the question *how long?* in the *accusative.*

302. (*b*) In answer to the question *in what time? within what time?* either a preposition (*inter*,[l] *intra*) is used: or the noun is put in the *ablative* with a *cardinal* or *ordinal* numeral.

If a *cardinal* number is used, the noun will be in the plural; if an *ordinal*, in the *singular*.
(In ten *years:* in the tenth *year*.)

303. (*c*) In answer to the questions *how long before? how long after?* the noun that expresses time is put in the ablative.—*Ante* and *post* are here used as *adverbs*, unless there be *another noun* or *pronoun* to be governed by them.

304. (*d*) A *point* or *space* of *future* time *for* which any arrangement or provision is *now made*, is put in the accusative with *in:* the exact time *at which* a thing is to be done, in the *acc.* with *ad.*

305. (*e*) *Abhinc* (ago) of *past* time is joined to the *accusative* or the *ablative:*[m] it must *precede* the numeral and its substantive, one of which must be the next word to it.

306. (*f*) *Natus* (born) with the *accusative* of time = *at such an age;* so many years *old*. *Major* and *minor* with the *genitive* or *ablative* of time = (respectively) *above* or *under* such an age.

At such an age may also be expressed by the genitive only (without *natus*).

307. (*a*) Vēre, *In the spring.* Auctumno, *In the autumn.* Hibernis mensibus, *In the winter months.* Solis occasu (at the setting of the sun =), *At sunset.*

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[l] *Inter*, if the *whole duration* is spoken of: *intra*, if *some point* within that space.

[m] *Zumpt* says the *accusative* for *duration*, the *ablative* for a *point* of time. This seems to be incorrect; thus in 'Item decidit *abhinc annos quatuor*' duration is not meant. The ablative is more *definite* than the accusative, and should (I think) be used when a *definite point of past time* is to be expressed; the *accusative* when *exact accuracy* is not intended. Hence the accusative is the more common.

Inediam *biduum* aut *triduum* ferre (to endure abstinence from food =), *To go without food* for two, or even three days.

Ager *multos annos* quievit, *The field has lain fallow* for many years.

(*b*) Germani *inter annos quatuordĕcim* tectum non subierant, *The Germans had not entered a house* for fourteen years together.

Multi *intra vicesimum diem* dictaturâ se abdicaverunt, *Many persons have laid down their dictatorship within twenty days.*

Agamemnon cum universâ Græcâ vix *decem annis* unam cepit urbem, *Agamemnon with the whole of Greece had great difficulty in taking a single city* in ten years.

Pompejus *undequinquagesimo die* ad imperium populi Romani Ciliciam adjunxit, *Pompeius* in forty-nine days *added Cilicia to the empire of the Roman people.*

(*c*) Paucis post mensibus, *A few months afterwards.* Paucis ante diebus, *A few days before.*

Homērus *annis multis* fuit *ante Romulum, Homer lived* many years before Romulus.

(*d*) Ad cœnam Canium invitavit *in posterum diem, He invited Canius to supper* for the next day.

Solvere *ad Græcas Kalendas,*[m] *To pay* on the Greek Kalends.

(*e*) Abhinc annos (*or* annis) quatuor, *Four years* ago.

(*f*) Cato *annos quinque et octoginta natus* excessit e vitâ, *Cato departed this life when* he was eighty-five years old (*or*, at the age of eighty-five).

Minores annis triginta (*Persons*) *under thirty years old* (or, of age).

Minores duorum et viginti annorum, *Under* the age of *two-and-twenty.*

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[m] That is, *never*; there being *no Kalends* in the Greek Calendar.

Civis major annis viginti, *A citizen above twenty years old.*

Cato primum stipendium meruit annorum decem septemque, *Cato served his first campaign* at the age of seventeen (*or*, when he was seventeen years old).

308. Vocabulary 44.

To receive,	accĭpĕre, recĭpĕre, excĭpĕre,[a] cēp, cept.
To succeed to = follow,	excĭpĕre, cēp, cept (*accus.*).
Swallow,	hirundo, ĭnis, *f.*
Winter (as *adj.*),	hibernus, a, um.
Month,	mensis, is, *m.*
Go away,	abire, abeo, īv, ĭt (78, x.).
To kill,	interfĭcĕre, fēc, fect (the most general term for killing, whether by *starvation*, *poison*, *hanging*, or the *sword*).
To kill (as a *violent*, *unjust*, *cruel act*; by *poison*, *starvation*, *strangling*, &c.),	necare; or enĕcare (if by a process that takes up some time).
To kill, slay (especially in honourable, open fight),	occīdĕre, cīd, cīs (it is used however of *all kinds of killing*).
To slaughter, butcher,	trucīdare (according to Döderlein = *tauricīdo*, I cut down an ox).
To reign (neut.),	regnāre, āv, āt.
To lay down a magistracy,	abdĭcāre magistrātum, or abdĭcāre se magistratu.
Exactly (of a number),	ipse (in agreement with the noun).
Ephesian,	Ephesius, i, *m.*
Temple,	templum, i, *n.*
To be burnt,	deflagrāre, āv, āt (*intrans.*).
To serve a campaign,	stipendium merēre or merēri (i. e. to earn pay).
To hold a magistracy,	magistratum gerĕre, gess, gest.

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[a] *Accipimus* oblata; *excipimus* vagantia; *recipimus* fugientia. (D.) *To receive* is *accipere*, when the thing is *offered* or *given*: to *receive* a person flying or wandering is *excipere* or *recipere*; *excipere* being the act of a *servicable friend*, *an equal*; *recipere* that of a *benefactor*, *a superior*. *Excipere* is to *stop a living being in motion*, and either *receive* him in a friendly, or *intercept* him in a *hostile* manner. (D.) *Accipere vulnera* is to receive wounds *intended for me*; *excipere vulnera* is to expose myself to wounds 'that may every moment come in my way.' (*Hill.*) *Recipere* is also distinguished from *accipere* by denoting to receive not merely for *detention*, but for actual *possession*. *Accepta pecunia* may be a *mere deposit*: *recepta pecunia* is a formal *taking into possession*. (D.)

[C. XXV.] ☞ After an expression of time, '*that*' is often used for *on which*.
(*Eng.*) To have reigned *more than* (or *above*) *two* years.
(*Lat.*) To be reigning *his third* year.
(*Eng.*) Before *the consulship, censorship*, &c., of Caius.
(*Lat.*) Before *Caius* (being *consul, censor*, &c. (ante Caium consulem).

Exercise 47.

309. I come to your epistles, six hundred of which[81] I received at one time. The swallows go away in the winter months. Do not the swallows go away in the winter months? Mithridates slaughtered many Roman' citizens in one' day. Mithridates, who in one day butchered so many Roman citizens, has already reigned above two-and-twenty years from that (*ab illo*) time. We dream whole nights. Caius laid down his dictatorship within ten days. Scipio[o] died a year' before my consulship. Cato died *exactly* eighty[p]-three years before the consulship of Cicero. The eclipses of the sun are foretold for many years. He published an edict, that no one[14] under (306, *f*) nine-and-twenty years old should command an army. On the same night *that*[q] Alexander was born, the temple of the Ephesian Diana was burnt-down. It is certain that Caius served his first campaign at the age of eighteen. He died at the age of thirty-three. King Archelaus had been in possession of Cappadocia for about forty-nine years. At the age of thirty he had already waged many wars. May (then) a man under twenty-two years old hold a magistracy? He died three years ago. It is the part of a good citizen to receive wounds for his country.

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310. (*a*) (He did it) *three years* after *he* (*had*) *returned*.
(1) *post* tres annos (*or* tertium annum) } *quam* redie-
(2) tertio anno[r] . . . . . } rat.

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[o] *Scipio* the last word. [p] Annis octoginta et tribus *ipsis*.
[q] Begin with the relative clause. 30 (*c*). 32 (*d*).
[r] It might be supposed that '*tertio anno* quam (*or* quo) redierat,' would mean

(3) tribus annis (*or* tertio anno) *postquam* redierat.

(4) tertio anno *quo* redierat.[a]

(*b*) *Pridie quam* excessit e vitâ, *The day before he died.* *Postridie quam* a vobis discessi, *The day after I left you.*

Postero anno quam, &c., *The year after*, &c.

Priore anno quam, &c., *The year before*, &c. (Z.)

311. VOCABULARY 45.

By day,	interdiu, *or* die.
By night,	noctu, *or* nocte.
By day and by night,	die ac nocte; die noctuque; nocte et interdiu.
In the evening,	vespĕri, *or* vespĕre.[b]
In good time,	in tempŏre, *or* tempŏre *only*.
At the time of the Latin games,	ludis Latīnis.
In war,	bello, *as well as* in bello (especially if joined with an *adj.* or *genit.*).
In the battle of Cannæ,	pugnâ Cannensi (or with is).
A few days ago,	paucis his diebus.
A few days before (a past time spoken of),	paucis illis diebus.
To found,	condĕre, dĭd, dĭt.
To invest, blockade,	obsĭdēre, sēd, sess.
To assault, storm,	oppugnāre, āv, āt.
Spain,	Hispania, æ, *f.*
Supper (or rather, *dinner*),	cœna,[*] æ, *f.*
Poison,	venēnum, i, *n.*
Starvation,	fāmes, is, *f.*
Hanging ('the rope'),	suspendium, i, *n.*

'after *two completed* years from his return, and before the completion of the third:' this however does not appear to be so. '*Octavo mense, quam* cœptum oppugnari, captum Saguntum, &c. (*Liv.*) ἐν ὀκτὼ μησί (*Polyb.*); 'Tyrus *septimo* mense capta est' (*Curt.*): πολιορκῶν ἑπτὰ μῆνας (*Plut.*) 'after a siege of seven months' (*Clinton*).

[a] Nearly so with *ante*: '*Ante triennium quam* Carthago deleretur, M. Cato mortem obiit.' The use of the *subjunctive* here will be spoken of below. Obs. In *this* construction *postquam* is oftener followed by the *pluperfect* than by the perfect. (See 514.) The following is an example of the perfect: 'Nero natus est post novem menses quam Tiberius *excessit*.' (*Suet.*)

[b] From *vesper*, *vesperis*.

[*] From κοινός, *common*: the principal meal of the day.

Exercise 48.

312. The city was *taken by storm* three years after the siege began.[u] Hamilcar was slain nine years after he came (*had come*) into Spain. Carthage was destroyed seven hundred years after it was founded. He died the year after he was banished. Why did he go out in the evening? I will ask why he set out in the evening. Canius came to supper in good time. Is this said to have been done by night, or by day? He died a few years ago. He died the day after he had called upon me. He was killed the year after Saguntum was taken. Was not he killed in the battle of Cannæ? He set out at the time of the Latin Games. The town was taken five months after it began to be blockaded. *It is said*[67] that Caius killed his slave by poison. Did he kill his slave by poison or by starvation? Has he not killed his enemy by the rope? I am afraid that Balbus has killed his slave by poison.

XV.

§ 43. *Place. Space.*

313. (*a*) If the town *at which* a thing is done, is a *singular* noun of the *first* or *second* declension, it is put in the *genitive:* if not, in the *ablative.*[v]

314. (*b*) In answer to *whither?* the place is put in the *accusative:* in answer to *whence?* in the *ablative.*

These rules apply only to the names of *towns* and *small islands.* Before other words *prepositions* must be used; and before *these*, when the name has an *adjective.*[w]

315. *Urbs, oppidum, locus,* in apposition to the name of a town in the *genitive*, stand in the *ablative.*

316. Such combinations as '*school at Capua*,' '*Carthage in Africa*,' &c., are not admissible in Latin. But the name of the town must be gov-

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[u] Say: 'after it began to be assaulted.'

[v] If *oppidum* or *urbs* come before the proper name, it must take a *preposition.* (Z.)

[w] In almost all the constructions of *time* and *space* the prepositions are occasionally expressed. Thus '*ab* Epidauro:' '*per* totam noctem:' &c.

erned by the preceding rules, and the other nouns governed by a *preposition*. (C.)

(*Eng.*) Running to his *mother at Naples*.

(*Lat.*) { Running to Naples *to* (*prep.*) his mother. / Currens *ad* matrem *Neapŏlim*. (C.)

317. (*c*) *Local space* is expressed by the *accusative:* sometimes by the *ablative*.

With *distāre, exstāre, eminēre*, *acc.* or *abl.* is used (but not quite indifferently): with *abesse, ex- dis- cēdĕre*, *acc.* should be used; with *considĕre, castra facĕre*, the *acc.* or *abl.*;[x] sometimes with prep. *a, ab*.

318. (*a*) Vixi *Romæ, Tarenti, Athenis, Gabiis, Tibūre*, I have lived at *Rome, Tarentum, Athens, Gabii, Tibur*.

(*b*) Legati *Athenas* missi sunt: *Ambassadors were sent* to Athens.

Fugit *Tarquinios Corintho, He fled* to Tarquinii from Corinth.

(*c*) Tridui *viam* processit, *He advanced a three days' march*.

Campus Marathon abest ab oppido Atheniensium circiter *millia* passuum *decem, The field of Marathon is about ten thousand paces from the city of Athens*.

Bidui abest, *It is a two days' journey from us* (iter *understood*).

Milites aggerem latum *pedes trecentos* exstruxerunt, *The soldiers threw up a mound* three hundred feet *broad* (or, *in breadth*).

319. VOCABULARY 46.

A pace,	passus, ūs = 4 Eng. feet, 10.02 inches
A Roman *mile* of a *thousand* paces,	mille passus.
Miles,	millia passuum (thousands of paces).
Two days,	biduum, i, *n*.
Three days,	triduum, i, *n*.
To be distant from; to be at a distance of,	abesse, distāre,[y] distĭt,
To be nearer; not so far off,	propius abesse.
To post himself; encamp,	consīdĕre, sēd, sess.

[x] *Zumpt* says, 'If not the distance is to be expressed, but only a place to be designated by the circumstance of its distance, the *abl.* is used:' in the eighth edit. of the original, he says, 'in the *acc.*, but the *abl.* is also correct.' (Cæs i. 48.)

[y] Distāre generally takes *a*.

To depart a finger's breadth,	transversum digitum discēdĕre.
As they say, as the saying is,	ut aiunt.
Carthage,	Carthāgo, ĭnis, *f.*
Thebes,	Thebæ, ārum.

Exercise 49.

(How must '*I am answered*' be translated? 285.)

320. He lived many years at Veii. The boy died at Carthage. My father and mother died at Thebes. Why did he set out for Rome in the evening? I have lived several years at Carthage. Might he not *have* lived at Rome? *I almost think* it would have been *better* for (*dat.*) the Roman people to have been contented with Sicily and Africa. They are building a wall two hundred feet high. The town is five (Roman) miles from Carthage. He has posted himself (at a distance of) four miles from Cæsar. Caius is nearer to Cæsar than Labienus. Are (then) you nearer to me than Labienus (is)? *I have been informed* that Cæsar is at a distance of two days' march from us. There is no doubt that the revilers of philosophy have been sufficiently answered. Does *he not deserve*[61] to be relieved from his debt? From this rule I may not depart a finger's breadth, as the saying is.[a]

XVI.

§ 44. *On the Gerunds and the Participle in dus* (Gerundive).

321. The *Gerund* is a *verbal substantive*, but with the *power of governing* what belongs to the other parts of the verb. Another peculiarity is, that it cannot take an adjective in agreement with it.

The Gerund corresponds, as far as it goes, with the English '*verbal substantive*,' or '*participial substantive* in *ing*,' but its use is far less extensive.[*]

322. The *Gerundive* or *participle in dus* is nearly allied to the Gerund:

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[a] Transversum, ut ajunt, digitum.

[*] The pupil cannot be taught too early or too carefully to distinguish the '*participial substantive*' from a participle. It may be *compound* as well as simple: every participle, except the *simple* past participle, having a substantive use. 'An affectation of *being distinguished*:' 'the pretext of their *having seized* some traders:' 'after his *having been tumbling* about in his mind one poor sentence:' 'an atonement for his *having been betrayed* into,' &c.

its meaning is *passive* denoting *necessity, fitness*, or something *intended*; what *must, should*, or *is to be done*.

323. (*a*) When the participle in *dus* is in the neuter gender with the third person *sing.* of *esse*, a whole conjugation may be formed to express what one *must*, or *should do*. The *person* is put in the dative.

324. ☞ In the *oblique* cases the part. in *dus* in agreement with a substantive, is nearly equivalent to a gerund *governing* that substantive in the case of its verb.

Of writing a letter, { scribendi epistolam. / scribendæ epistolæ.

325. A whole conjugation may be formed with the *part. in dus* and *sum*.

Present { Amandus sum, *I am to be loved.* / Amandus es, *thou art to be loved*, &c.

Imperf. { Amandus eram, *I was to be loved.* / Amandus eras, *thou wast to be loved*, &c.

Obs. *Amandus eram* or *fui* is generally to be rendered *should* (or, *ought to*) *have been loved*. The reason is this: a thing which *was* (then) a thing *to be loved*, is (now) a thing which *ought to have been loved*.

326. (*a*) Pres. Scribendum est, { *one must write.* / *I, you, we*, &c., *must write.*

Sing. mihi scribendum est,[a] *I must write.*
tibi scribendum est, *thou must write.*
illi scribendum est, *he must write.*

Plur. nobis scribendum est, *we must write.*
vobis scribendum est, *you must write.*
illis scribendum est, *they must write.*

Imperf. Scribendum erat { *one should have written.* / *I, thou, we should have written.*
mihi scribendum erat, *I ought to have written.*
tibi scribendum erat, *thou oughtest to have written*, &c.
And so on for the other tenses.

327. (*Part. in dus* in agreement with a substantive.)
N. Epistola scribenda, *a letter to be written.*
G. epistolæ scribendæ, *of writing a letter.*
D. epistolæ scribendæ, *to* or *for writing a letter.*
Acc. (ad) epistolam scribendam, *to write a letter* (or, *to* or *for writing a letter*).
Abl. epistolâ scribendâ,[b] *by writing a letter.*

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[a] That is, '*it is to be written by me*,' according to the idiom by which the passive used *impersonally* is equivalent to the corresponding tenses of the active.

[b] It is not always that the *gerund* governing a case can be turned into the *gerundive* (partic. in dus); but only when the substantive in the case corresponding to the gerund would itself give a correct, though imperfect, meaning.

N. Auctores legendi, *authors to be read.*
G. auctorum legendorum, *of reading authors.*
D. auctoribus legendis, *to* or *for reading authors.*
Acc. (ad) auctores legendos, *to read authors* (or, *to* or *for reading authors*).
Abl. auctoribus legendis, *by reading authors.*

328. The *part. in dus* often appears to change its meaning, but it only *appears* to do so.

Scribendum est mihi (*it is* to-be-written *by me* =) *I must write.*
Consilium scribendæ epistolæ (*an intention with respect to a letter* to-be-written =) *an intention* of writing a letter.

329. (*Eng.*) We should all *praise* virtue.
(*Lat.*) Virtue is *to-be-praised* by all (*dat.*).
(*Eng.*) A time *to play.* Fit *to carry* burdens.
(*Lat.*) A time of playing. Fit for (*dat.*) burdens to-be-carried.
(*Eng.*) He is born *or* inclined *to act.*
(*Lat.*) He is born *or* inclined for (*ad*) acting.

330. [C. XXVI.] ☞ What is *in form* the *present participle active* is often '*the participial substantive*' or gerund. It is always so, when it *governs* or *is governed*, instead of merely *agreeing.*

☞ What is in form the *infin. pass.* is often used as the *partic.* of the *fut. pass.* implying *possibility, duty,* or *necessity.*

Exercise 50.

331. Man is born to understand and act. Caius is skilled in waging war. We learn by teaching. We should praise virtue even in an enemy. He has snatched away from me the hope of finishing the business. We are all *of us* desirous of seeing and hearing many things. Water is good[e] for drinking. Demosthenes was eagerly-desirous of hearing Plato. Pericles was admirably-skilled (*peritissimus*) in ruling the state. They adopt the resolution of setting the town on fire. Ought not glory to be

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Thus in, '*I bring the dead to my recollection by* reading the tombstones,' here I may use '*sepulcris legendis*,' because I bring them to my recollection *by means of the tombstones*, though *reading* is the particular way by which I effect this But in, 'Themistocles rendered the sea safe *by chasing the pirates*,' I must say, 'prædones *consectando*,' not '*prædonibus consectandis*,' because he did not make it safe *by means of the pirates*, but *only* by chasing them away. (G.) In the construction with the gerund, the *gerund* is *more emphatic* than the gerundive in the other construction. Whenever therefore the participial substantive in *ing* is *emphatic*, the gerund should be used.

[e] Utilis. *Utilis, inutilis*, are followed by the *dative* of the gerund, or by the acc. with *ad*. Cicero generally uses *ad*.

preferred to riches? We must do this. Those persons are not to be heard, who teach (*præcipiunt*) that we should be angry with our enemies. We must all die. An orator must see *what* is becoming. We must take care to hurt (*subj.*) *nobody*.[14] We must not take cruel measures even against Caius.[d]

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332. If a verb does not govern the *acc.*, the *part. in dus* cannot be used in agreement with its substantive.

In other words, such verbs have only an *impersonal* construction in the passive: as we must say, '*mendaci non creditur*,' so we must say, '*mendaci non credendum est*.'

(*a*) Hence to express 'we must' do, &c., with a verb that governs the *dat.* we must use the *part. in dus* in the neuter gender, retaining the object in the *dative*.

333. (*b*) But *fruendus, fungendus, potiundus, utendus*[e] are sometimes found *in agreement* with their substantives, because these words formerly governed the *acc.* When so used, they are *generally* in immediate agreement with their substantives.

As, *res fruenda; ad officium fungendum*, &c., but also '*fruenda* etiam sapientia *est*.'

334. The *gen. sing. masculine* of the *partic. in dus* is used with *sui*,[f] even when it is *plural* or *feminine singular*:

{ *purgandi* sui causâ, *for the sake of clearing* themselves. }
{ *placandi* tui, *of appeasing you* (of a *woman*). }

335. (*a*) Parcendum[g] est inimicis, *We must spare our enemies* (*our enemies are to be spared*).

(*b*) Ea quæ *utenda* accepisti, *Those things which you received* to be used.

Utendum est cuique suo judicio (*abl.*), *Every man must use his own judgment*.

(*c*) (Peculiar constructions.)

Inter bibendum, *Whilst they are drinking*. Solvendo esse (par, *equal to*, understood), *To be able to*

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[d] *Ne* in Caium *quidem*, &c.

[e] So also *vescendus, gloriandus, medendus, pœnitendus, pudendus*.

[f] Other genitives plur. are found in the same way, 'diripiendi pomorum,' &c. In some other instances the *gerund in di* appears to have a passive meaning; 'spes *restituendi*,' the hope of *being restored*. (Z.)

[g] In a few passages the *acc.* of the *object* stands after this impersonal construction: '*Canes* potius *paucos* et *acres* habendum, quam *multos*.' (Varr.)

pay. Oneri ferendo[h] esse, *To be equal to bearing the burden.* Conservandæ libertatis esse, *To tend to the preservation of liberty.*

336. [C. XXVII.] ☞ '*I have* to do it' must be translated by the part. in *dus*.

(*Eng.*) With whom *we have* to live.

(*Lat.*) With whom *it is to-be-lived* (quibuscum vivendum est).

[C. XXVIII.] ☞ '*It is*,' followed by the *infin. pass.*, generally expresses *necessity, fitness*, or something *intended*; but sometimes mere *possibility*, to be translated by *possum*.

['The passage *is to be found* in the fifth book' = the passage *may* or *can* be found in the fifth book.]

337. VOCABULARY 47.

To overthrow,	evertĕre, vert, vers.
To occupy myself in; to be engaged in,	operam dăre.[i]
To preserve,	conservāre, āv, āt.
To study, devote oneself to,	stŭdēre, studu, ——— (*dat.*).
Literature,	literæ (*pl.*; also, a letter = an epistle).
To spend his time in,	tempus impendĕre, pend, pens (*dat.*).
To make it my first object or business,	id ăgĕre ('*to be doing* that' and nothing else;[k] agĕre, ĕg, act).
To plead a cause,	agĕre causam.
To feel thankful; to retain a grateful sense,	gratiam *or* gratias hăbēre.
To thank, return thanks,	gratias agĕre.
To repay a kindness, to prove one's gratitude,	gratiam referre: fĕro, tŭl, lāt (the person *to whom* must be in the *dat.*).
To clear = excuse,	purgāre, āv, āt.

OBS. '*Should*,' which the pupil has been taught to translate by *debeo* or *oportet*, must now be translated by the *part. in dus*, whenever it is not *emphatic*; whenever it might be turned into '*it is to be*,' &c.

Exercise 51.

338. He is of opinion that these things tend (*c*) to the over-

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[h] The *dat.* of the *purpose* is sometimes found instead of the acc. with *ad*: distrahendo hosti, *or* ad distrahendum hostem. When the verb governs an *object* in the *dat.*, the agent is sometimes expressed with *ab*, to avoid ambiguity:—Cicero '*quibus a vobis* consulendum est.'—

OBS. Caius consulendus est (*must be consulted*): Caio consulendum est (*the interests of Caius must be consulted*).

[i] Vacare (*to have leisure for*) is never used in this sense by the best writers. (Hotting. Cic. Div. i. 6.)

[k] Followed by *ut* with subj.

throw of the state. Do these things tend to the preservation or the overthrow of the state? There is no doubt that (86) the state is not able to pay (*c*). It is the part of a Christian to spend his time in assisting[l] the wretched. Let us *consult the interests* of those with whom we *have to live*. I will inquire of Caius whether Balbus should be consulted. We must consult the interests of Balbus. It was owing to you[22] that the interests of Caius were not consulted. *I made it my first object* to (*ut*) preserve the Roman territory. I cannot repay your kindness. There is no doubt that he is going to thank you. I will inquire of Caius whose cause he is going to plead. Every animal *makes it its first object to* preserve itself. We must strive to conquer. Must we not repay the kindness of those from (*prep. a*) whom we have received benefits? I persuaded Caius *to* devote himself to literature. They had come into the camp for the purpose of clearing themselves (334). They had called upon Caius for the purpose of clearing themselves. There were some who *consulted the interests* of Caius.

339. VOCABULARY 48.

(Words following the construction of proper names of places.)

At home,	dŏmi.[m]
From home,	dŏmo.
Home,	dŏmum.[n]
At my, your, another man's &c. house,	domi meæ, tuæ, alienæ, &c.
On the ground,	humi (which may follow a verb of either *rest* or *motion*).
In the field,	militiæ.[o]
Out of doors; out,	fŏras (after a verb of *motion*) foris (after other verbs).
To dine out,	foras cœnare.

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[l] *Sublevandis*: as *subvenīre*, *succurrĕre* govern a *dat.*, they cannot be put in agreement with their object.

[m] *Domus* is partly of the second, partly of the fourth, and has both forms in some cases. The following line gives the forms not in use:

Tolle *me*, *mu*, *mi*, *mis*, si declinare domus vis:

but it has *domi* for *at home*, &c.; though not for '*of the house*.'

[n] Also '*to Pomponius's house*,' Pomponii domum, *without a preposition*: '*to my house*,' domum meam.

[o] *Belli* and *militiæ* are used only in connection with *dŏmi*: *bello* however is used for *in war*. (Z.)

Into the country,	rus.
From the country,	rure.
In the country,	ruri (*less commonly*, rure).
To return,	redīre, eo, īv, īt.
To return, turn back,	revertere, vert, vers; *or* reverti.[p]
To be reconciled to,	in gratiam redīre cum aliquo.
To confer an obligation on (i. e. on a superior),	gratiam inīre ab aliquo (*Cic.*), apud ali quem (*Liv.*) ineo.
Youth,	juventūs ūtis, *f.*; juventa, æ, *f.* Juventus, *also* 'the youth.'[q]
To cast forth,	projĭcĕre, jēc, ject.
To resolve,	constituĕre, stĭtu, stitūt.
Approved (of valor), tried,	spectatus (*lit.* seen).

Exercise 52.

340. Titus Manlius spent his youth in the country. When Tullius returns (*shall have returned*) from the country, I will send him to you. Quintus resolved to spend his life in the country. *On the day after he returned* from the country, he was accused of treason. He is the same in the field that (45 (*b*)) he has always been at home. He answered that Pomponia *was* supping out. Might he not have spent his life in the country? They (*illi*) kept their word both at home and in the field. He set out into the country. There is no doubt that he set out for the country in the evening. There is no doubt that he will cast these things out of doors. Diodōrus lived many' years at my house. Balbus came to my house. Had you not rather be in your own house without' danger', than in another-man's with' danger'? There is no doubt that he was a person of most-approved' merit (*virtus*) both at home and in the field (p. 14, 14). It cannot be denied that he has resolved to turn back home. There is no doubt that you will confer an obligation upon Cæsar. Bal-

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[p] Redīre properly expresses the *continued action* which intervenes between the momentaneous actions of the *turning back* (reverti), and the *return* or *arrival home* (revenīre). (D.) *Redīre* is said of one who returns after having arrived at his journey's end and finished his business; *reverti* of one who turns back *before* he has completed his journey or business. (*Ernesti.*)

[q] *Juventa*, youth = the time of youth; *juventus* (utis), youth = the time of youth; or, 'the youth' = the young men: *Juventas*, the *goddess* of youth. Cicero does not use *juventa*; but *Livy* and later writers use juventa for the *time* of youth, juventus for *the youth*. (D.)

bus is already reconciled to Caius (*perf.*). We must succour the miserable. There is no doubt that a Christian should succour the miserable.* There is no doubt that he threw these things (forth) on the ground *against his will.* The Roman youth were of approved valour in war

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XVII.

§ 45. *On the construction of Participles.* (*Ablative absolute.*)

341. Every *attributive* word involves an assertion.

Thus 'a *fine* house' = a house *which is a fine* one. '*Charles's* hat' = the hat *which belongs to Charles*, &c.

342. Thus then every participle makes an assertion in an *indirect* manner; it *assumes* it *attributively*, instead of *stating* it predicatively; that is, as a *formal proposition.*

343. Whenever therefore it is convenient to express by a complete sentence the assertion *assumed* by a participle, we may do so, connecting it with the principal sentence by a *relative* pronoun, or a *conjunction* (or conjunctional adverb) of *time, cause, limitation*, &c.

344. On the other hand, subordinate sentences connected with a principal one by *relative pronouns* or *conjunctions* (such as *when, after, if, since, because, although*, &c.), may often be expressed by *participles.*

345. Since the use of the participle is far more extensive in Latin than in English, such sentences must very frequently be translated into Latin by participles. By this construction the Latin gains more compactness and power of compression than the English possesses, but with an occasional *vagueness* from which our language is free.[r]

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* See page 121, note [h].

[r] Since in the *attributive* combination no particle of connection is expressed, its relation to the principal parts of the sentence must be gathered from the general meaning of the author. An instructive example of the possibility of *misconnecting* occurs in a late review of *Tate's Horace* (Quart. Rev. No. CXXIV.) Speaking of the passage,

> Causa fuit pater his, qui *macro pauper agello*
> Noluit in Flavi ludum me mittere, &c. (Sat. I. 6, 71.)

the reviewer, understanding the meaning to be, BECAUSE *the father's means were slender, he would not send his son to a provincial school, but carried him to Rome*— proceeds to consider, *how* education could be cheaper in the capital than in the country. If the critic had but construed the passage correctly, he would have found no grounds in it for speculating about *foundation schools*, &c. at Rome, but have remained satisfied with the obvious meaning, that, 'THOUGH *the father's*

346. When a participle does not refer to a *noun* or *pronoun* already governed or governing in the sentence, it is *put in the ablative* in agreement with its own *noun*.

(*a*) An ablative thus unconnected with the general structure of the clause in which it stands, is called an *ablative absolute*.

(*β*) In turning a subordinate sentence into the participial construction, if the *nominative* of the subordinate sentence be not *a noun occurring in the principal sentence*, or a *pronoun representing such a noun*, the construction must be the ablative absolute.

347. EXAMPLES.

I.
(1) Nobody *who considers* this, will hesitate.
Nobody *considering* this, will hesitate.
(2) (*abl. abs.*) Nobody, *if Caius considers* this, will escape.
Nobody, *Caius considering* this, will escape.

II.
(1) Alexander, *after he had taken* Tyre, marched on, &c.
Alexander, *having taken* Tyre, marched on, &c.
(2) (*abl. abs.*) The King, when *Alexander had taken* Tyre, retired, &c.
The King, *Tyre being taken* by Alexander, retired, &c.

III.
(1) I desire joys *which will last* for ever.
I desire joys *about-to-last* for ever.
(2) (*abl. abs.*) I desire heaven, because *its joys will last* for ever.
I desire heaven, its *joys being about-to-last* for ever.

IV.
(1) We miss many things, though *they stare* us in the face.
We miss many things *staring* us in the face.
(2) (*abl. abs.*) We miss many things, though *some truths stare* us in the face.
We miss many things, *some truths staring* us in the face.

348. VOCABULARY 49. (Preposition *a, ab, abs.*)

A before consonants: *ab* before vowels and sometimes before the consonants in *hilaris* and *j*; *abs* is much less commonly used, except before *te*,[a] and never except before *t* and *qu*.

The meanings of *a* are (1) *from*; (2) *by*, governing the *agent* after pass. verbs; (3) *after*; (4) *on* or *at*, of relative position; (5) *on the side* or *part of*; (6) *in point of*; (7) the *office* held.

From a boy,	a puero.
Immediately *after* the battle,	confestim a prœlio.[b]
In front,	a fronte (frons, tis, *f.* et *m.* 'forehead').

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means were slender,' he nevertheless would not send his son to a school that was thought good enough for the children of great centurions, &c., but resolved to give him the best education the capital could afford.

[a] *Butler* says that it is found before all the consonants except *b*.

[b] *Pugna* is *any* battle, from a *single combat* to the *general engagement* of large armies: *prœlium* is an engagement of *troops*. Döderlein seems to confine the meaning of *prœlium* too much, when he makes it only the 'occasional engagement of *particular divisions* of an army:' for *Nepos* says, 'illustrissimum est *prœlium* apud Platæas.' *Acies* when used of a *battle* is a *general engagement*.

In flank,	a lătĕre[u] (latus, ĕris, *n.* 'side').
In the rear,	a tergo.
At two miles distance; two miles off,	a millibus passuum duobus.
So near home,	tam prope *a* dŏmo.
To make for us,	a nobis facĕre.
To be on our side; to stand on our side,	a nobis stare.
To be of a man's party,	ab aliquo sentīre; sens, sens.
An amanuensis,	a mānu servus.[v]
Again from the beginning; all over again,	ab integro (integer, gra, grum, *whole*).

Exercise 53.

[Obs. A (p) prefixed to a clause, indicates that it is to be translated participially.]

349. Let us oppose the evils P that are coming'. Must we spare even P those who resist (us)? [No.] We must spare them even P though they should resist (us). I must not despair P if (but a) few' stand on my side. Timotheus increased by (his) many virtues the glory P which he had received from his father'. Caius, P after he was banished, lived many years at Athens. The father, P after his son was banished, lived many years at Carthage. We do not believe[w] a liar, even P when he speaks the truth. The father turned back, P because he feared *for* his son (231). Caius, P who was accused of treason, has been acquitted of the capital charge.[41] Why did you turn back so near home? The Gauls attack the Romans in the rear. Ariovistus posted himself at about two miles off. He took Massilia P after it had been blockaded two years. A treaty was ratified P after the city had been besieged for two years. Do not these (arguments) make for us? Scipio immediately after the battle returned to the sea. Almost from a boy he has devoted himself to literature.

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§ 46. *The Participle continued.*

350. (*a*) The participle of the *future in rus* often expresses the purpose with which a person acts.

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[u] *On the flanks* (a lateribus).

[v] So, *ab epistolis*, a secretary: *a rationibus*, a steward *or* accountant.

[w] We believe a liar, *not even*, &c. (ne — quidem).

351. (*b*) The *participle in dus* often expresses the *end* or *purpose for which a thing is done.*

(*a*) This is especially the case after *curare* (to *cause* a thing to be done) and verbs of *giving, receiving, sending, undertaking.* In English the *infin. active* is often used where the *infin. passive* would be *allowable*, but *less common.*

(*β*) He gave them the country *to dwell in.*

(*Or*) He gave them the country *to be dwelt in* (by them).

352. Of two connected sentences, one may often be got rid of by turning its verb into a participle.

Of course the *more emphatic* should be retained: for instance that which is the *effect* rather than that which is the *cause;* that which is the *consequence* rather than that which is the *condition;* that which is *posterior in point of time* rather than that which *precedes it.*

353. It is a peculiarity of the English language, that we use a *present participle* when, though two events are *closely connected*, yet that represented by the participle must be *over* before the other begins.

[C. XXX.] ☞ A *present participle* must be translated by a *perfect participle* (or its substitute, *quum* with *perf.* or *pluperf. subj.*) when the action expressed by it must be *over*, before that expressed by the verb *begins.*

EXAMPLES.

354. (*a*) I write *to aid* the student.
(*part.*) I write *going-to-aid* the student (*adjuturus*). } I.

(*b*) He gave them the country *to dwell in.*
(*part.*) He gave them the country *to-be-dwelt-in* (*habitandum*). } II.

355. He *apprehended them and* took them to Rome.
(*part.*) He took *them apprehended* to Rome. } III.

He *took up the bundle* and ran off.
(*abl. abs.*) *The bundle being taken up*, he ran off. } IV.

(*Eng.*) *Leaping* from his horse, he embraced him.
(*Lat.*) *Having leapt* from his horse, he embraced him.

356. VOCABULARY 50.

To cause to be done; to have a thing done,	aliquid faciendum curāre.
To contract to build,	aliquid faciendum conducĕre
To let a thing out to be built by contract,	aliquid faciendum locāre.
A sentence,	sententia, æ, *f.*
To corrupt,	corrumpĕre, rūp, rupt.
To learn by heart,	ediscĕre, edĭdĭci (*no sup.*).
To repair,	refĭcĕre, io, fēc, fect.
To pull down,	diruĕre, ru, rŭt.
Bridge,	pons, pontis, *m.*

Exercise 54.

357. Conon causes the walls P which had been pulled down by Lysander,[x] P to be repaired. He undertook P to corrupt Epaminondas with money. For how much will you undertake P *to corrupt* Balbus? He had contracted P to build a bridge. He gave Cyrus to Harpagus P to be killed. Carvilius, when[97] consul, *had let out the* temple (*ædes*[y]) of Fortune (*Fortuna*) P *to be built by contract.* We give boys sentences P to learn by heart (354, *b*). He has set out for Rome P to free his son from *debt.* I cannot but think[18] you corrupted by gold. Forgetting[311] the benefits which he received from Caius, *he took cruel measures* against him. (Begin with *relat. clause*; 30, 31.) He *says* that it is *not*[2] necessary to make haste. There are some who[109] have turned-back home.

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§ 47. *The Participle continued. The Supines.*

358. (*a*) No Latin verb (except the *deponents* and *neuter-passives*) has a participle of the *perfect active.* Hence this participle must be translated by the (passive) *past participle* put absolutely, or by quum with the perfect or pluperfect *subjunctive.*

359. (*b*) An English substantive may often be translated by a participle.

It is very frequently necessary to translate *abstract nouns* expressing a mode of action in this way; as such nouns are comparatively seldom used in Latin.

360. (*c*) So also the '*participial substantive*' may often be translated not only

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x G. *Lysandri.*

y *Ædes* and *templum* are both a *temple:* but in the former it is considered as the *one principal building* which is the dwelling-place of the God; in the latter as the *whole temple,* with all its buildings, courts, &c. *Ædes* in the *sing.* has generally the adj. *sacra* with it, or the name of the Deity: *Jovis, Minervæ,* &c. *Fanum* is a spot *consecrated* for the erection of a temple by the augurs; and hence the temple itself, considered as a consecrated place, '*a sanctuary.*' *Delubrum* was either the temple itself, as a place of expiation and purification; or, according to others, the part of the temple where the image of the Deity stood; *the shrine. Templum* is from τέμνω, τέμπω (*cut*), a portion '*cut off*' by the augurs; *delubrum* probably from *de-luo, to wash away:* Döderlein thinks that *fanum* is the German *Bann,* Engl. *ban.*

by the *participle in dus*, but by other participles. This is a common way of translating it when it is under the government of '*without*.'

361. After '*to hear*' and '*to see*' the *present infin. active* must be translated into Latin by the *present participle active*.

362. When the participle of an *abl. absol.* is '*being*,' it is omitted in Latin, and *two substantives*, or a *substantive* and *adjective*, are put together in the *ablative*.

362.* The supine in *um* (*act.*) follows verbs of *motion*: the supine in *u* (virtually, though not really *pass.*) follows a few adjectives (such as *best*, *difficult*, &c.), and the substantives *fas*, *nefas*, &c.

a) The supine in *um* with *iri* means '*to go about to*,' &c., implying *effort* and *exertion*.

363. (*a*) (*Eng.*) Cæsar, *having crossed the Rubicon*, marched to Rome.

(*Lat.*) { Cæsar, *the Rubicon being crossed*, marched to Rome.
{ *or*, Cæsar, *when he had crossed the Rubicon*, marched to Rome.

(*b*) 1. Tarquinius, *after* his *banishment* from Rome, &c.
Tarquinius, *being banished* from Rome.
2. *After* the *banishment* of Tarquinius, consuls were elected. } I.
(*abl. abs.*) { *Tarquinius being banished*, } consuls were elected. } I.
(*or*) *After Tarquinius banished*, }
(Tarquinio expulso; *or*, post Tarquinium expulsum.)

(*Eng.*) From the foundation of Rome, } a Româ conditâ. } II.
(*Lat.*) *From Rome founded*, }
(*So*, ante Romam conditam, &c.)

(*Eng.*) By *the practice* of virtue, } virtute cultâ.
(*Lat.*) By virtue *practised*, }
(Virtute colendâ, *by practising virtue*.)

(*Eng.*) A reward for *having despised* the deity; or, *for contempt* of the deity.

(*Lat.* A reward *of* (= for) *the deity despised* (*spreti numinis* merces).

(*c*) (*Eng.*) He assists others *without robbing* himself.

(*Lat.*) He assists others, *not robbing* himself (se ipsum non spolians).

(*Eng.*) He goes away *without your perceiving* it.

(*Lat.*) He goes away, *you not perceiving it* (*te non sentiente*).

(*Eng.*) He goes away *without saluting any body*.

(*Lat.*) He goes away, *nobody being saluted* (*nemine*† *salutato*).

(*Eng.*) He condemns him *without hearing* him.

(*Lat.*) He condemns him *unheard* (*inauditum*).

364. VOCABULARY 51.

At the suggestion of the Magi,	Magis auctoribus (*auctor*, an adviser)
Under your guidance,	{ te duce (you being our leader: dux, ducis, *m.* et *f.*)
In the reign of Herod,	Herōde rege.[s]

† On *neminis*, *nemine*, see the index under '*Nobody*.'

[s] Or, *Herode regnante*. If the *reign* were that of a Roman Emperor, *imperante* must be used.

Against the will of Caius,	Caio invīto.
In the life-time of Augustus,	Augusto vīvo.
I have completed the work,	opus absolutum habeo.[a]
I plainly see through his design,	consilium ejus perspectum habeo.
It cannot be said without impiety,	nĕfas est dictu.
It may be said without impiety,	fas est dictu.
Hard to find,	difficilis inventu.

365. [C. XXXI.] ☞ The English *present part. act.* is generally translated by the Latin *past partic.* when the verb is *deponent.*

This arises from the principle given in 353, and from this: that the Romans spoke of a *feeling* as *over*, the moment *it had been felt*; and of a *mental operation* as *over*, the moment it *was performed*; whereas we should describe both as *present*; as *now going on.*

Exercise 55.

[Which word for *to light* should be used of a funeral pile? 299, h.]

366. P If nature opposes, you will strive to no purpose. Pythagoras came into Italy P in the reign of Tarquinius Superbus. P After Dion (G. *Dionis*) was killed at Syracuse, Dionysius gained possession of the city. Æneas, P after the taking of Troy by the Greeks, came into Italy. The slave, having lighted the funeral pile, cast himself at his master's feet.[51] They returned to Veii P without waiting for the army of the Romans. They could scarcely be restrained from[17] condemning you to death *without hearing you.* At the suggestion of Caius, Balbus pretended to be mad.[3] I am afraid that I do not[58] see through Balbus's design. The son died P after the banishment of his father. He pretends that he has finished the work. I have now finished the work which I promised to perform[3] (*Invert*). P After the taking of Massilia by storm, a league was made (*Express* post). Was (then) man born P to drink wine? You have recovered from a severe disease P by drinking water. I heard Caius cry out, that it *was all over with* the army. Is virtue hard to *find?* [No.] You will do what shall seem best to be done. Why do you go about to destroy yourself? They sent to Delphi, to consult (*sup.*) what should be done.

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[a] From this idiom, which dwells more on the *possession* of the completed action than on its *mere completion*, arose the perfect with *have* in our own and other modern languages.

XVIII.

§48. *Pronouns.*

367. (*a*) '*Own*,' when it is to be more strongly expressed than by *meus, tuus, suus*, &c., must be translated by *ipsius* or *ipsorum* (as *one* or *more* are meant) after those pronouns.

368. (*b*) *Self, —selves*, &c., in an oblique case are often translated by *ipse* and a personal pronoun together; the *ipse* being in the *nom.* if the meaning is that *that* agent did it; in the case of the personal pronoun, if his doing it to *himself* is the stronger notion.

369. Properly *sui* relates to the nominative case of its own verb; but it may be used, in a dependent clause, for the nominative of the principal verb, when either the grammar or the sense would prevent its being referred to the verb of its own clause.

370. (*c*) Hence in a *dependent* sentence, that expresses some *thought* or *purpose* of the subject of the principal sentence—

His, him, her, their, denoting the nominative of the principal sentence, should be translated by *sui* or *suus*, whenever (from the *grammar* or the *obvious sense*) there would be no danger of understanding it to mean the *nominative of its own verb.*

His, him, her, their, denoting the nominative of the principal sentence, must be translated by *ipse*, when there *would be danger* of understanding *sui* or *suus* to mean the nominative of its own verb.

371. (*d*) *Suus* often refers to an oblique case, especially when *quisque* or *unusquisque* is used.

372. Obs. Nostrûm *and* vestrûm are to be used (not *nostri, vestri*) when '*of us*,' '*of you*' = '*out of us*,' '*out of you*;' that is to say, after *partitives* (including *numerals, comparatives*, and *superlatives*).[b]

373. (*a*) Mea *ipsius* culpa, *My* own *fault.*
Nostra *ipsorum* culpa, *Our* own *fault.*

(*b*) *Me*[a] *ipse* consŏlor, *I console* myself.
Se ipsos omnes naturâ dilligunt, *All men naturally love* themselves.

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[b] Nostrûm *and* vestrûm are also used when they have *omnium* in agreement, *omnium nostrûm*, &c.

[a] The cases of the personal pronouns (except *tu* and the *genitives plural*) are

(*c*) Cicero effecerat, ut Q. Curius consilia Catilinæ *sibi* proderet, *Cicero had induced Q. Curius to betray* to him (Cicero) *the designs of Catiline.*

(It being *obviously absurd* to suppose that Curius was to betray them to *Curius.*)

Persæ, mortuo Alexandro, non alium, qui imperaret *ipsis*, digniorem fuisse confitebantur, *The Persians, after the death of Alexander, confessed that nobody had ever better deserved to rule over them.*

(*Qui imperat* sibi, *might have meant* '*a fitter person to govern* himself.')

(*d*) Hannibalem *sui* cives e civitate ejecerunt, *Hannibal was banished by* his *fellow-citizens.*

374. Vocabulary 52.

To befall, happen,	accĭdĕre,[d] cĭd, (*dat*).
To happen, turn out,	evĕnīre, vĕn, vent.
To happen (of *fortunate* events),	contingĕre, tĭg, tact, (*dat.*).
It was this man's good fortune,	huic contĭgit ut, &c.
To restore liberty to his country,	patriam in libertatem vindĭcāre.
To defend (a *thing* or *person* if *actually* attacked),	defendĕre, fend, fens.
To defend (a *thing* or *person*, *if* and *whenever* it is attacked;) to take under one's protection,	tuĕri,[e] tuĭtus *et* tūtus.
His own friends, or adherents,	sui (*plur.*).
For its own sake,	propter sese.

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sometimes strengthened by '*met*' to signify *self*, with or without *ipse*: *mihimet ipsi, sibimet ipsis, nobismet ipsis, de memet ipso*, &c. *Se* is also doubled into *sese*: for *tumet, tuis* is said. Matthiæ says, that Cic. never puts *ipse* in the nom. after this appended *met*.

[d] *Accĭdĕre* and *evenīre* are said of *any* occurrences whatever; *contingĕre, obvenīre*, and *obtingere*, only of *fortunate* ones. But *accidentia* are occurrences that *take us by surprise*; *evenientia* those that are *expected*. *Accidentia* are represented as the effects of *chance*; *evenientia* as the results of preceding actions or events; *contingentia* as favours conferred upon us by *good fortune*; *obtingentia* and *obvenientia* as advantages *falling to our lot*. (D.) From the use of *contingere* to describe the happening of fortunate occurrences, *accidere* would come to be *generally* used of unfortunate ones.

[e] Neither is in itself stronger than the other; for as the *defendens* shows more *spirit* and *strength* in resisting an actual danger, so the *tuens* shows more *care* and *affection* in endeavouring to prevent an anticipated one. (D.)

Exercise 56.

[How is *through* to be translated, when it expresses the *cause?* (261.)]

375. The mind is a part of me. The better part of you is immortal. Let none of us doubt that it is expedient to obey the laws of virtue. Which of you is believed? Many evils have befallen me through (*abl.*) my own fault. Do not many evils happen to us by our own fault? All men favour themselves. These evils may have happened to us (129 (*a*)) through our own fault. It cannot be denied that the mind is a part of ourselves (*of us*). I will pray Caius to *take* my cause *under his protection*. Ought he not to have commanded himself? *It is not every man who can* command himself. He is an enemy to himself. We should practise justice for its own sake. They prayed Artabazus to take their[f] cause under his protection. He was called king by his own adherents. *It was this man's good fortune* to restore liberty to his country. I *fear* that he will *not* be able to restore liberty to his country. They ask to be allowed to take all their property with them. There are some[109] who favour themselves.

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§ 49. *Pronouns continued.* (Is, hic, iste, ille.)

376. (*a*) *He, she, it; they,* are translated by *is, ea, id,* when they merely stand for a person or thing either *before mentioned* or *about to be described* by a *relative* clause.

'*Is*,' is wholly without emphasis, or the power of *distinguishing* one object from another. One of its main duties is to act as a mere antecedent to the relative.[g]

377. When used to distinguish objects, *hic* denotes the nearest, *ille* the most remote, *iste* that which is the nearest to the party addressed.

(*c*) *Iste* may be considered as the demonstrative of the second person = 'that *of yours*,' 'that which is *known* to (or *concerns*) *you*.'

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[f] *Ipsorum:* for *suam* might mean, they prayed him to support *his own* cause.

[g] '*Is* qui pugnat' means '*the combatant*' or 'a *combatant*' (accordingly as he has been mentioned, or not mentioned before): while '*hic* qui pugnat,' *ille* qui pugnat,' signify respectively '*this* combatant,' '*yonder* combatant.'

378. From this power of denoting comparative *nearness* and *remoteness* (whether in *space* or *time*), *hic* and *ille* are used to discriminate between the different words that form the subject of discourse. Thus then,

Of two things already mentioned, *hic* relates to the *nearer*, the *latter*; *ille* to the *more remote*, the *former*.[h]

Hic, referring to what *immediately precedes*, must occupy a very early, if not the first place in its sentence.

379. While *hic* refers to what has just come from the *pen* (or *mouth*), *ille* may be opposed to it in another direction, and introduce some new matter.

380. So also *hic* may refer to *what follows*, but it must then descend from its prominent place at the beginning of the sentence, to occupy one equally emphatic either at, or very near, the end.

381. '*Ille*,' from relating to the *past*, may denote that *which has long been known, whether favourably or unfavourably*.

(*b*) Here *ille*[i] = *the well known; the famous*.

382. In *letters*, *iste* relates to the place where *the person addressed* is residing, and to the things that concern him: in *trials*, *iste* denotes the *opposite party*, as long as he is directly addressed; but when the speaker turns to the judges, he may use *hic* to denote the opposite party. (G.)

As *ille* may mean '*whom all know*,' so *iste* may mean '*whom you know*,' whether for *good* or not.[k] So also *hic* may mean 'whom *you* or *I* see before us.'

383. (*d*) '*Ille*' is used before '*quidem*,' where *we* use '*it is true*,' '*indeed*,' to make some *partial concession*, to be followed by a '*but*.'

384. (*a*) Dionysius servus meus aufūgit: *is* est in provinciâ tuâ, *Dionysius, a slave of mine, has run away*: he *is in your province*.

(*b*) Medea *illa*, The famous *Medea*. Magnus *ille* Alexander, The celebrated *Alexander the Great*.

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[h] Of the passages where *hic* relates to the more remote word of a sentence, all probably may be explained by one or other of these considerations:—(1) The well-known order of the *actual occurrence* or *existence* of the things may be reversed in the sentence. (G.) (2) *Hic* may denote *what is before our eyes*. (3) Or *hic* may denote '*id de quo potissimum agimus*.' (*Raschig* ad *Liv.* xxiv. 29.)

[i] *Ille* can never perform the part of a mere antecedent to the relative (= *is*); and the employment of *hic* for this purpose must be confined to those cases where the relative clause precedes (see 30, (*c*)), so that here too it supports its ordinary character of referring to what has just been mentioned.

[k] In this way *iste* is *often* used to express contempt, but by no means always.

(*c*) *Ista*, civitas, That *state* of yours.

(*d*) Non sine ratione *ille quidem*, sed tamen, &c., *Not without reason* it is true, *but yet*, &c.

385. VOCABULARY 53.

And that too,	et is;[1] isque ; et idem, idemque.
Nor that ; and that too not,	nec is.
That only,	isᵐ demum (*that at length*, as if the others had been *travelled through* before this was arrived at).
To know,	scīre,[a] scīv, scīt.
To know = to be acquainted with,	nōvisse, nosse (*perf.* of noscĕre, to learn to know, to make acquaintance with).
To know thoroughly by experience ; to be conversant with,	callĕre, ui (properly, *to be hard*, as a hand becomes by much manual labour ; *acc.*).
To take away,	adīmĕre[o] (of *good* things) exīmĕre (of *bad* things) ēm, empt. They govern the *dat.* of that *from* which.
To make a beginning with,	facĕre initium a.
Of a common kind,	vulgaris, is, e.

Exercise 57.

386. He has killed both his father and his mother ; the former by poison, the latter by starvation. What prevents him from making a beginning *with* himself ? This[m] only is true wisdom, to command oneself. What[m] true wisdom is, the wise only know. Do you know Caius ? I will ask what true wisdom is. At how much is *that* state *of yours* to be valued, from which the good and wise have been banished ? I doubt whether *this* is true happiness *or not*. I have had an interview with Caius : he *says* that he has

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[1] Some scholars doubt the existence of the forms *ii* and *iis*. *Grotefend* gives dat. *eis* (also *iis*) : Zumpt (in his eighth edit.) *ii* (*ei*), *iis* (*eis*) ; adding that the former are the more common, and generally written in MSS. with a single *i*.

[m] When *is*, *hic*, or *qui*, &c. stands as the *subject* of an *apposition-verb* (150), it generally agrees with the following noun, where we might suppose it to agree with '*thing*.' ["*Ea* demum est vera *felicitas*."]

[a] *Scīre* relates to a *proposition* ; if followed by an accusative only, it is a *neut. pronoun*, or *nihil*. It expresses actually acquired *knowledge*. *Nosse* is to have *become acquainted* with the signs and marks by which a thing may be known ; it 'describes therefore knowledge as the result of external or internal *perception*.' R.) Hence *nosse* is often followed by the accusative of a noun.

[o] *Demitur* quidlibet ; *adimuntur* bona ; *eximuntur* mala. (D.)

not seen the man. Do not take away from me my liberty. That (famous) Plato has taken away from me all fear of death. Apollo admonishes us to become acquainted with ourselves. It is not every one who can[89] know himself. Those good things which can be taken away, are not really good things.[p] Having set my son[f] at liberty, he has taken away all my[q] care. I have been praised by a good man it is true (*d*), but (one who is) unskilled in these matters. Christians after death will enjoy a happy life, and *that too* an eternal one. He has always devoted himself to literature, and that too of no[82] common kind.

387. VOCABULARY 54.

Also,	(may often be translated by) idem.[r]
This *or* that, as well as some other,	et ipse.
Where you are; in your neighbourhood,	istic.
Even *or* very (*with* that),	ipse; illud ipsum[s] ('even that').
To join battle with, to give battle to,	prœlium committĕre cum.
To your neighbourhood; to where you are,	isto, *or* istuc.[t]
From your neighbourhood; from where you are,	istinc.
Proud,	superbus, a, um.

Exercise 58.

[How must '*I am believed*' be translated? 285.]

388. Those whom we love, we also wish to be happy. Let him who commands others, learn also to command himself. Are (then) liars believed in your neighbourhood? Those who come from your neighbourhood, say that you are proud. It is not becoming for[87] a Christian to be proud. I had already set out to

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[p] Say: 'are not true good (things).'

[q] Say: 'all care *from me*.'

[r] Nihil est liberale, quod non *idem* justum (which is not *also* just).

[s] To justify the use of *ille* (to denote *any* thing, provided it did not *immediately* precede) there must always be an *intermediate* object to which *hic* is applicable: yet, not if the remote event be one of *general notoriety*. "Quid T. Albutius? nonne æquissimo animo Athenis exsul philosophabatur? cui tamen *illud ipsum* aumquam accidisset si, &c." (*De Fin.* v. 108.)

Adverbs of motion *to* a place end in *o* or *uc*; of motion *from*, in *inc*, *nde*.

your neighbourhood. Even that would never have befallen me, *in your lifetime*. A Christian may not be proud. Do not join battle. I fear the Romans will *not* be willing to join battle with the Gauls. It cannot be denied *that* justice should be practised for its own sake. It remains, that I should give battle to the Gauls. It follows, that it is a difficult thing to know oneself. I know that in your neighbourhood you both are wise and seem (so.) Such[10] a war was undertaken, *as* Rome had never before seen.

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§ 50. *Pronouns continued.* (*On the translation* of 'any.')

389. '*Any*' when all are *excluded* is *quisquam* or *ullus*.

390. '*Any*' when all are *included* is *quivis*[u] or *quilibet*.

(*α*) All are *excluded* in sentences that are *really* or virtually[v] *negative*; and after *vix* (*scarcely*), *sine* (*without*).

(*β*) All are *included* when '*any*' means '*any you please*,' '*every*.'

(*γ*) 'Quisquam' is used *without*, 'ullus' generally *with* a substantive.

Quisquam may however be used with designations of *men* (*homo*, *civis*), &c.

391. (*b*) '*Any*' after *si*, *nisi*, *num*, *ne*, *quo*, *quanto*, is the indefinite *quis*;[w] of which the feminine singular and neut. plur. are *quæ* or *qua*, after *si*, *num*, *ne* (and *ec*).*

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[u] In *quivis* (and *utervis*) a *deliberate* and *thoughtful* choice is supposed, in *quilibet* (and *uterlibet*) a *blind* and *inconsiderate* one.—*Quilibet* generally carries with it some expression of contempt. (D. after *Lachmann*.)

[v] Sentences that are *virtually* negative (that is, *as good as* negative) are (1) such *questions* as expect the answer '*no*,' and are asked not for *information* but *assent*; thus, 'can *any* man believe this?' = '*no* man surely can believe this;' (2) *comparative sentences*; 'he was taller than *any* of his friends' = '*none* of his friends was so tall as he.'—With respect to *sine*, *aliquis* should follow it in a *negative* sentence (in which it is to be considered *positive*), and *ullus* in a *positive* sentence (in which it is to be considered negative). (G.)

[w] *Quisquam* sometimes follows *si*, but it then generally implies that the *existence* of the exception is very doubtful. And even without *si* it is used to express *any single* person or thing. "Quamdiu *quisquam* erit, qui te audeat defendere, vives." Such expressions as 'sine *omni* curâ' for 'sine *ulla* curâ are only found in *Plautus* and *Terence*. In *Cicero* 'sine *omni* curâ' would mean 'without *all* (imaginable) care.'

* Whether *quæ* or *qua* should be preferred, is a disputed point. The poets use *qua* with *few exceptions*. (Z.) The form *qui* is also used in the sing. *nom. masc.*: *si qui*, *ecqui*. Even *aliqui* (= *aliquis*) is found in a few passages of Cicero.

(But *aliquis* follows these particles when the *any* or *some* is *emphatic*.)

392. '*Any*' is translated by *aliquis*[x] or *quispiam*, when it means '*some* one or other,' '*some*.'

393. (*d*) The indefinite article '*a*' may sometimes be translated by *quidam*, *aliquis*, or *quispiam*,[y] when '*a certain*' or '*some*' might be substituted for '*a*.'

394. (*e*) *Nescio quis* (the *quis* agreeing with the subst.) is sometimes used for *quidam*, but it generally carries with it some notion of *contempt* or of *indifference* at least.

(*Eng.*) Henry, Charles *and* John.

(*Lat.*) Henry, Charles, John. *Or*, Henry *and* Charles *and* John.

395. (*a*) Solis candor illustrior est quam *ullius* ignis, *The brightness of the sun is more intense than that of* any *fire*.

An *quisquam* potest sine perturbatione mentis irasci? *Can* (*then*) any man *be angry without some mental agitation?*

(*b*) Num *quis* irascitur infantibus? *Is* any *body angry with infants?*

(*c*) Quodlibet pro patriâ, parentibus, amicis, adîre periculum . . . . oportet, *We ought to encounter* any *danger for our country, our parents, and our friends*.

Mihi *quidvis* sat est, Any thing *is enough for me*.

(*d*) Agricola *quispiam*, Some *husbandman* (any, *or* a, *husbandman*). Pictor *aliquis*, Any, *or* a, *painter*.

(*e*) Prope me hic *nescio quis* loquitur, Some body or other *is talking here near me*.

396. Vocabulary 55.

Every body,	quisque,[z] quæque, quodque; G. cujusque.

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[x] If '*some*' is emphatic = *some at least*, though but *little*, or of a bad *quality*, *aliquis* should be used.

[y] When *quidam* expresses '*a*' it implies '*a certain*' one, though it is unnecessary, perhaps impossible, to *name* it: *quispiam* and *aliquis* do not imply an allusion to a *particular* individual.

[z] *Quisque* is a sort of enclitic, and therefore never stands at the beginning of a sentence in prose, and seldom even in poetry. The corresponding *emphatic* form is '*unusquisque*,' '*each particular one*.'

Every body who; whoever,	quisquis, ——— quidquid (quidquid, *every thing that; whatever*).
Whatever; every—that,	quicunque,[a] quæcunque, quodcunque; G. cujuscunque, &c.
Why?	quid?
How?	quî?
Somebody = a person of consequence,	aliquis, aliqua, aliquod; G. alicujus.
At once—and,	idem—idem.[b]
Any one man,	quivis unus.
Take care; see that,	vĭde ne.
Rashly; inconsiderately; without sufficient reason,	temĕre.
What?	quid?
Some how or other,	nescio quomŏdo.

Exercise 59.

397. Can (then)[c] any man govern the seasons? Take care not to be angry with any body without sufficient reason. Take care to do nothing inconsiderately. Can (then) any of you govern the seasons? Hardly any one can govern himself! Every man ought to defend his own[d] friends.[d] Will any man hesitate to shed his blood for his country? This might *have* happened to any body. Shall (then) any thing deter me from encountering[21] any danger (whatever) for my country[d] and my parents[d]? Is not any thing enough for Balbus? He is braver than any (390, v) of the Gauls. If any one breaks his word for the sake of his friend, he sins[d]. Do you (then) believe that any Roman (you please) is braver than any Greek? You may say any thing (you please) here. Whatever things are in the whole (*omnis*) world, *belong* to men. Some are the slaves of glory, others of money. How does it happen that you (*pl.*) do not know this? What! do not all understand this? There are some who believe any body.

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[a] *Quicunque* is the adjective form of *quisquis*.

[b] Fuere quidam qui *iidem* ornate, *iidem* versute dicerent. (Z.)

[c] Though *num* expects the answer *no*, it does not imply that the answer '*yes*' cannot possibly be given, as '*an*' does. '*An quisquam*' is therefore more common than '*num* quisquam,' and *stronger* than '*num quis*.'

[d] *Quisque* should immediately *follow* cases of *sui* or *suus*, and *numerals* (decimus *quisque*, *every tenth man*).

§ 51. *Pronouns continued.* (*On the* prefixes *and* affixes *of the interrogatives.*)

398. (*a*) The syllable *ec* often appears as a *prefix*, and the syllable *nam* as an *affix*, to interrogative pronouns and adverbs.

The '*ec*' is from *en! em! hem!* a particle calling for attention to what is going to be said. '*Nam*' is properly *namely, by name;* so that *quisnam* is, *who by name; name* or tell me, *who.* (*Hartung.*)

The *en* stands alone in, '*En* unquam cuiquam contumeliosius audistis factam injuriam, &c.?' (*Ter. Phorm.* ii. 3.) *Nam* is appended to *quis, quid, ubi, num,* &c.

399. (*b*) '*Always*' after one superlative and before another, may be translated by *quisque*, agreeing with the same substantive that the superlatives agree with.

The *singular* is generally to be used, when a substantive is not to be expressed in Latin.

400. (*a*) *Ecquid*[e] sentitis in quanto contemtu vivatis? *Do you perceive* at all (*or*, perchance) *in what contempt you are living?*

Num *quidnam* novi accidit? *Has* any thing *fresh occurred?*

(*b*) *Optimum quidque* rarissimum est, *The best things are* always *the rarest.*

Altissima quæque flumina minimo sono labuntur, *The deepest rivers* always *flow with the least sound.*

(*c*) Doctissimus *quisque*, All *the most learned men.*

(*d*) *Aliud alii* natura iter ostendit, *Nature points out one path to one man, another to another.*

Aliud alio fertur, *One thing is borne in one direction, another in another.*

401. (*Eng.*) *One* Balbus. (*Lat.*) A *certain* Balbus. (*Quidam.*)
(*Eng.*) *One* does *one* thing, *another another.*[f]
(*Lat.*) *Another* does *another* thing.

402. VOCABULARY 56.

Little = but *or* too little, pārum (with *genit.*).

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[e] *Ec* (= *en*) prefixed to *quis, quid, quando,* &c., puts a question *doubtingly*, but intimates that the answer '*no*' is rather expected. It often gives a tone of *impatience* to the inquiry.

[f] In a sentence of this kind, *one—one* must be translated by *alius—alius* and *another—another* be untranslated.

A little = some, but not much,	paulum, *or* paulŭlum.
A considerable quantity; some considerable.	aliquantum (with *genit.*).
In the mean time,	interim.
Meanwhile; all that time,	interea.[g]
Sometimes = now and then (*approaching*, as compared with *nonnunquam*, to the notion of *but seldom*).	interdum.
Sometimes (approaching to the notion of *pretty often*).	nonnunquam; aliquando[h] (the last being properly *some time or other*, and often therefore equivalent to *at last*).[i]
Ever,	unquam (with *negatives*); aliquando (when it means, *at some one time*, be it when it may); quando (after *si*, *nisi*, *ne*, &c., when the *ever* is not emphatic).[k]
In a different direction; to some other place,	alio (387, i).
From a different direction,	aliunde.
Any where = any whither,	usquam,[l] aliquo, quo (to be used according to the Rules for '*any*.' See *Any*, Index I).
No where *or* whither,	nusquam.
Strength,	vīres, virium, &c. (in *sing.* 'force'; 'violence'; vis, vim, vi).

☞ Rarius *interdum* quam *nonnunquam* esse memento.

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[g] *Interea* refers to an event continuing during the *whole* interval: *interim* to one that occurs at *some time* or *times* within that interval. Hence, as *Döderlein* observes, in *negative* sentences *interea* is the regular word, as the *possibility* and *expectation* of a thing's happening is always of some duration.

[h] The syllable *ali*, whether as prefix or termination, always denotes *quality*. Thus 'si *aliquis* adest,' is, 'if there be *any* one present, *be he who or what he may*:' whereas 'si *quisquam* adest' would mean 'if there be *but one* present, no matter whether *more* or not.' (G.) *Aliquando* is properly '*at one time*, whether *near* or *far off*,' but as a thing's *once* happening may prove the *possibility* of its *often* happening, *aliquando* is often equivalent to *aliquoties*. But in the golden age it is used by preference of things that *had better happen never*. (D.)

[i] It gets this meaning from its being implied by the nature of the sentence that *no early time* remains. In this meaning it is often joined with *tandem* (= tam demum. D.).

[k] Hence 'ever' = at *any* time, is translated by *unquam*, *aliquando*, or *quando*, according as '*any*' would be translated under the same circumstances, by *ullus*, *aliquis*, or *quis*. *Si quis*, *si quando* are nearly equivalent to *whoever*, *whenever*.

[l] *Usquam* is more regularly the 'any where' of rest, but is used after verbs of motion, as we use *where*.

Exercise 60.

['*Ever*' after *whether*, when marked as emphatic, is to be translated by *ecquando*.

'*Perchance*,' after *whether*, is to be translated by the addition of *quid* to *en* or *num*: *ecquid*, *numquid*.

When '*ever*' and '*any*' are marked as emphatic (in other cases) they are *not* to be translated by *quando*, *quis*.

'*A*' emphatic is to be translated by a *pronoun*.]

403. What prevents us from banishing every tenth man? We have lost some considerable time by playing. They *say* that they shall *never*[2] die. We shall all die some time or other. The best men always (*b*) die with the most resignation. In the mean time one Octavius called upon me at my own house. None of you called upon me all that time'. There is no one but (44, (2)) is sometimes mistaken. Most' *of us* are pretty often, all *of us* are sometimes deceived (p. 14, 15, *b*). Which is the wiser, Caius or Balbus? Does any man believe liars? In the mean time a' (393) greater fear seized upon the soldiers. I hear that there is a' greater fear in the city. If you ever return (*shall have returned*) home, you will understand these things. Have you ever' heard this from any body? [No.] If you are setting out any where, return in the evening. Are you going to set out to some other place? Nowhere. Some considerable time has been lost (in) asking my friends. Some persons devote themselves to one thing, others to another. Virtue is not of such[10] strength *as* to defend herself.[15] Have you perchance two countries? *Let me know* whether I shall ever' see you. There were some who had two countries.

XIX.

§ 52. *Comparison.*

404. (*a*) The regular particle of comparison is *quam* (*than*). The things compared will of course be in the *same case*.

(*a*) When the same noun belongs to each member of the comparison, it is omitted in one. In English we express it in the *first* clause, and use the pronoun '*that*' for it in the second. This '*that*' is not to be translated into Latin.

405. (*b*) Sometimes *quam* is omitted, and the following noun put in the *ablative*.[m]

(*a*) As a rule, the *ablative* should not be used in this way, except where the same noun would follow *quam* in the *nominative*. Sometimes however the *ablative*, especially of *pronouns*, is used for the *accusative* after *quam*. In the construction of the *acc.* with *infin.* this would be regular.

(*β*) Moreover, the construction with the *ablative* should not be used, unless the object with which another is compared, actually *possesses the property*[m] in question.

406. (*c*) Comparatives and superlatives are often accompanied by ablatives, expressing *by how much* one thing exceeds or falls short of another.

407. (*d*) The English *the—the* (= *by how much—by so much*) are expressed in Latin by *quanto—tanto*; *quo—eo* or *hoc*.

A sentence of this kind may also be expressed by *ut quisque* with a superlative, followed by *ita* with another.

408. '*Somewhat*' and '*too*' with the *positive* are expressed by the *comparative*, when those adverbs are not emphatic. And sometimes an *emphatic* positive is expressed by the *comparative*.

409. (*a*) Europa minor est, *quam* Asia, *Europe is less than Asia*.

(*b*) Non ego *hac nocte longiorem* vidi, *I have not seen a longer night than this*.

(*c*) *Multo* difficilius, *Much* more difficult.

(*d*) *Eo* minor est arcus, *quo* altior est sol, The higher *the sun is*, the less *is the arc*.

Tanto brevius omne tempus, *quanto* felicius est, The happier *any time is*, the shorter *it is* (i. e. *appears*).

Ut quisque est vir optimus, *ita* difficillime esse alios improbos suspicatur, The better *a man is*, the more difficulty he has *in suspecting that others are wicked*.

(*e*) Romani bella quædam *fortius* quam *felicius* gesserunt, *The Romans carried on some wars with* more courage than success.

Pestilentia *minacior* quam *perniciosior*, A pestilence

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[m] If I say a person is '*sapientior Caio*,' I ascribe wisdom to *Caius*, though less of it than to any other person. If I say he is '*sapientior quam Caius*,' I do not necessarily ascribe to Caius any wisdom at all.

more alarming than (really) *fatal* (or, *alarming rather than* destructive).

(*f*) Prœlium *majus quam pro numero* hostium editur, *A severer battle is fought* than could have been expected from the (small) number *of the enemy*. (Or, *a battle* unusually severe for the number *of the enemy*.)

Alexander consedit regiâ sellâ multo excelsiore quam pro habitu corporis, *Alexander sat down on the royal chair, which was* far too high for his stature.

(*g*) Res *graviores* (important). Morbi *graviores* (severe).

410. VOCABULARY 57.

Passionate,	īracundus, a, um.
Angry,	īratus, a, um.
Considerably more,	aliquanto plus (see 402).
Many times as great,	multis partibus major.
Are hard to be avoided, *or* difficult to avoid,	difficile vitantur.
Hidden,	occultus, a, um (*partic. of* occŭlĕre).
Snares,	insidiæ, ārum, *f.*
Frequent,	crēber, bra, brum; frĕquens,[a] tis.
Loquacious,	loquax, ācis.
Old age,	senectūs, ūtis, *f.*
Difference,	distantia, æ, *f.*
Worse,	pejor, or, us (*less good than*. deterior).
(Words by which superlatives are strengthened).	
As shortly as possible,	quam[o] brevissime.
Extremely flourishing (in resources),	longe opulentissimus.
Far; by far,	multo.
The very least,	vel minimus.
The most unjust possible, *or* in the world,	vel iniquissimus.

(*Eng.*) He is too proud to be a slave.

(*Lat.*) He is *prouder than that he should be* a slave.

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[a] *Creber* denotes *close* and *crowded succession*, and *often* implies *censure*: *frequens* denotes a *plentiful supply*, and rather as an epithet of *praise*. *Frequens* is also used of a place '*much resorted to*,' and a '*full*' senate-house: in which sense *creber* is not used, but *celeber*, which is related to it as *καλόπτω* to *κρύπτω*. (D.)

[o] *Potest*, *possunt*, &c., may be inserted after *quam*. 'Aves nidos quam *possunt* mollissime substernunt' = *tam molliter*, quam possunt mollissime. (G.)

(Quam ut mancipium sit, *or* possit esse.)
(*Eng.*) I took the *greatest* pains *I could.*
(*Lat.*) I took pains (as great) as[p] *the greatest* I could (*quam*).
(*Eng.*) As great a difference as there can possibly be.
(*Lat.*) A difference *as great-as the greatest* can be.
(*Quanta maxima potest* esse distantia.)

Exercise 61.

411. That report was frequent rather than certain (*e*). The better a man is, with the more resignation will he die. The most hidden dangers are *always* the most difficult to avoid. The more hidden a danger is, the more difficulty is there in avoiding it.[93] The more passionate a man is, the more difficulty has he[93] in commanding himself. He is too angry to be able to command himself. I prefer the most unjust peace *in the world* to the justest war. Saguntum was an extremely flourishing state. I will say as shortly as possible, what it seems to me should be done.[97] They perceive the very least things. They worship Libera, whom they also[96] call Proserpina. I have accomplished the longest journey I possibly could. I have finished the business with the greatest care I possibly could. In important matters, there is need of deliberation.[80] Old age is by nature somewhat (408) loquacious. We have lost considerably more gold than you. *It is an allowed fact,* that the sun is *many times as great* as the earth. There is the greatest possible difference of character between them.

XX.

§ 53. *Remarks on some of the Tenses.*

412. The *perfect definite* (perf. with *have*) is virtually a *present* tense, being used of an action *begun* at some past time, and carried on *up to*, or *nearly up to* the present moment. Hence, as we have seen (40, *d*), it may be followed by the *present* or *perfect* subjunctive.[q]

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[p] *Quam maximas potui* copias = *tantas*, quam maximas. (G.)

[q] Nevertheless the Roman ear was so accustomed to the *imperf. subj.* after the *perf.*, that they used it (even where the *perf.* is plainly equivalent to our perfect with '*have*'), provided 'the action could be conceived as one advancing gradually to its completion.' (Z.) 'Diu *dubitavi* (*have long doubted*) num melius *sit*,' &c., would sound strange to Roman ears: they preferred 'num melius *esset*,' even when they did not *narrate*, but were only stating the *result*. (K.)

413. (*a*) To express, '*I have been doing a thing for a* long time,' the Romans said '*I am doing it* for a long time already.'
(Jam pridem cupio, *I have long been desiring*.)

414. In animated narrative, the *past* is often described by the *present*.

(*b*) The present when thus used (*præsens historicum*) may be followed either by the *present subj.* (according to the general rule for the sequence of tenses), or by the *imperfect subj.* (as being itself *virtually* a past tense). The *imperfect* is, on the whole, the more common. (Z.)

415. (*c*) A *present* tense after *relatives*, or, '*when*,' '*if*,' '*as long as*,' '*before*,' &c., is generally to be translated by a *future*, when the action expressed by it is *still future*.

The action *is* generally still future, when the verb in the principal clause is in a *future* tense or the *imperative* mood.[r]

If one action must be *completed* before the other begins, the *future perfect* should be used. In this case the *perfect definite* is sometimes (by no means *always*) used in English.[s]

416. (1) (*Eng.*) Whensoever I *take* my journey into Spain I *will* come to you.
(*Lat.*) Whensoever I *shall take* my journey, &c.
(2) (*Eng.*) When I *have performed* this, I *will come*, &c. (Rom. xv. 28.)
(*Lat.*) When I *shall have performed* this, I *will come*, &c.
(3) (*Eng.*) When he *is come* (perf. def.), he *will tell* us, &c. (John iv. 5.)
(*Lat.*) When *he shall have come*, he *will tell* us, &c.
(4) (*Eng.*) (Saying) they *would* neither *eat* nor *drink*, till they *had killed* Paul (Acts xxiii. 12).
(*Lat.*) (Saying) they *would* neither *eat* nor *drink*, till they *should have killed* Paul.

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[r] The subjunctive present *used imperatively*, is virtually an *imperative*.

[s] The Roman, viewing the future action or event from *his present*, marked its *futurity*, and, if necessary, its *completion*: the Englishman removes himself to the '*when*' spoken of, and contemplates it as a state *then existing*. The Roman considered it *relatively*: the Englishman considers it *absolutely*. There are some constructions, in which *the completion* of the action is not marked, even in Latin; for instance, in the use of the *imperfect subjunctive* in marking the relative time of a *wish*, *request*, or *question*: e. g. 'He answered *when he was asked*;' '*quum interrogaretur*,' not *interrogatus esset*, though the question must be completed before the answer is given.

[t] Even in Latin, the *present* (after *si*) is sometimes used, as in English, in connection with a *future*; but only when it is to intimate that the *future event* depends upon some *present circumstance* or *resolution*. Examples are: '*Perficietur* bellum, si non *urgemus* obsessos,' &c. *Liv.* v. 4. 'Si *vincimus*, omnia nobis tuta, &c. . . . *patebunt*.' *Sall.* 58, 9. (G.) (On the *subj. pres.* after *si*, see 435 (*b*).)

(5) (*Eng.*) As soon as they *hear* of me, they *shall obey* me (2 Sam. xxii. 45).

(*Lat.*) As soon as they *shall hear* of me, they *shall obey* me:
(*or*) As soon as they *shall have heard*, &c.

417. (*d*) '*Should*,' '*would*,' '*could*,' &c., when used to soften an assertion by throwing into it an expression of *doubtfulness*, are generally to be translated by putting the verb in the *present* or *perf.* of the *subjunctive*.

a. In this idiom the *perfect* does not appear to bear any reference to the *completion* of the action. (See 428, note *.)

b. (*e*) *Vĕlim*, *nolim*, *malim*, are often used in this manner, and often in connection with the verb in the *subjunctive* governed by '*ut*' omitted.

418. (*f*) After *ut* a *consequence* (but not a *purpose*) is often put in the *perf.* subj., instead of the *imperf.*, after a past tense.

a. This occurs very frequently in Cornelius Nepos. The use of the *perf.* gives more *prominence* and independence to the *consequence*. (K.)

b. The IMP. subj. marks (1) something past, (2) something *contemporary* with another in past time, (3) something contemporary and *continuing*.

c. The PERF. subj. is either the subj. of the *aorist* ('wrote') or of the *præteritum in præsenti* (or *perf. definite*, 'have written'). (K.)

419. (*a*) Jam pridem cupio, *I* have *long desired*.
Vocat me alio *jam dudum* tacita vestra exspectatio, *Your silent expectation* has for some time been calling *me to another point*.
Copiæ, quas *diu comparabant*, *Forces which they* had long been collecting.

(*b*) Subito *edicunt* Consules, ut ad suum vestitum Senatores *redirent*, *The Consuls suddenly* published an edict, *that the Senators* should return *to their usual dress*.

(*c*) Quum Tullius rure *redierit*, *mittam* eum ad te, *When Tullius* returns *from the country*, I will send *him to you*. Facito hoc ubi *voles*, *Do this when you* please.
Si te *rogavero* aliquid, nonne respondebis? *If I* put any question *to you*, *will you not answer?*

(*d*) Hoc sine ullâ dubitatione, *confirmaverim*,[a] I would assert *this without any hesitation*.

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[a] The *perf. subjunctive* used in this manner to withhold a positive assertion, occurs in *negative* sentences oftener than in positive ones. (G.)

(*e*) De me sic *velim judices*, I would wish you to judge *thus of me.*

Nolim factum, *I could wish it not to be done.* (*Nollem*[v] factum, *I could wish it* had not been done.)

(*f*) Quo factum est, *ut* plus, quam collēgæ, Miltiades *valuerit, The consequence of which was, that Miltiades had more influence than his colleagues.*

420. VOCABULARY 58.

For some time,	dūdum, *or* jamdūdum (applied to *short* preceding periods; *an hour* or *few hours*; less, generally, than a day).
Long; for a long time,	diu, *or* jamdiu[w] (of an action continued suspended, or not occurring, through the whole period).
Long ago,	prīdem *or* jamprīdem (referring to a *past point of time*; not, like diu, to a past *period* of time).
To desire,	cupĕre,[x] io (150), īv, īt (this is of the *inward feeling*: optāre is *to desire* = *to express a wish for*).
To long,	avēre (*defect. verb*) this denotes a *restless impatient longing*; gestīre, a *delighted, joyous longing.*
Not above two or three times,	bis terve.
Two or three times; several times,	bis terque.

(The Preposition AD.)

(1) *To*, (2) *at*; (3) *up to, until; to the amount of*; (4) *for*, &c.

To a man,	ad unum.

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[v] When a *conceived case* is to be expressed with the intimation that the *fact corresponds* to it, or *may* so correspond, the *pres.* and *perf.* of the *subj.* are used: but when it is to be intimated that the fact *does not*, or *cannot* correspond to it, the *imperf.* or *pluperf. subj.* must be used. (Z.)

[w] But *pridem* and *diu* are often interchanged, though only in constructions where the notions of *duration* or of a distant *point of beginning* (respectively) may easily be implied, though the exact word would require *duration* rather than a *point*, or a *point* rather than *duration*. In '*jampridem cupio*,' &c., the notion of *continuance* is plainly *implied*: in the corresponding English construction we have it *expressed*. *Dudum* = *diu-dum* (where *dum* restricts the meaning as in vix*dum*, non*dum*): *pridem* = πρὶν δή (*Hartung*) or πρὶν δήν. (D.)

[x] Velle, cupĕre, denote the *inward feeling*; optāre, expetĕre, *expression* of that feeling. *Velle* and *optare* denote, respectively, the *calm* feeling and its expression, *cupere* and *expetere* the *eager, excited* feeling and its expression. *Avēre* expresses a *restless, impatient longing*; *gestire* a *delighted anticipation.* (D.)

To extreme old age,	ad summam senectutem.
He is nothing to, = compared to, him,	ad eum nihil est.
For a time,	ad tempus (also, 'at the proper time').
As many as two hundred,	ad ducentos.
Word for word,	ad verbum.
At most,	ad summum, *or* summum *only*.
At least,	ad minimum; minimum.
At last,	ad extremum.

(*a*) (*Eng.*) They *do* nothing *but* laugh.
(*Lat.*) They nothing else than laugh (nihil aliud *quam* rident: *faciunt* omitted).

Exercise 62.

[By what verb should *to take away* a *bad* thing be translated?]

421. I have for some time been desiring to take away from you *that* care *of yours*. I have long desired to call upon Caius. [p] After his soldiers had been slain to a man, he himself returned to Rome. [p] Having taken Marseilles by storm,[77] he returned home. I am longing [p] to take Marseilles, and *obtain a triumph for a victory over the Gauls*. He was whipped with rods several times. He was whipped with rods two' or three' times' at most. There is no doubt *that* Caius is nothing (compared) to Balbus. Time is wanting [p] for finishing that business (of yours). I would wish you to pardon me. Caius to extreme old age *learned something additional* [y] every day. At last all held their tongues. I am longing to return thanks to Caius. It cannot be denied that death is a rest from labours.[84] Do we not give boys sentences *to learn by heart*?[78] He gives boys the longest sentences he can[85] to be learned by heart, word for word. They *do* nothing but cry out, that it is all over with Cæsar's army. His industry was *such*,[10] *that* (418) he *learned* something additional every day.

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§ 54. *Remarks on some of the Tenses continued.*

422. (*a*) The *perfect subjunctive* (as well as the *present*) is used as an imperative.

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[y] Addiscebat aliquid.

423. (*b*) The future is sometimes used, as in *English*, for the *imperative;* in other words, we sometimes express a wish that a person *should act* in a particular way, in the form of an assertion that he *will* so act.

424. (*c*) *Questions* that do not ask for information, but for *assent*, are to be translated into Latin by the *present* or *imperfect* of the *subjunctive*, according as a present or past time is referred to.

The object of such questions is, to excite the *same emotion* or produce the *same conviction* in the minds of the persons addressed, that the speaker himself feels or pretends to feel. If they are *negative* in form, the answer or expression of assent will be *affirmative;* and conversely, if not.

425. These '*questions of appeal*' (which usually express *perplexity* or some *emotion*) may be asked by auxiliary verbs in English in various ways: the thing to be considered is, 'does the question require an *answer for information*, or *mere assent* (or *sympathy*)?'

a [Forms of '*questions of appeal*' in English.] (1) With PRES. SUBJ. *What shall I do?* (when asked in perplexity, implying that *nothing satisfactory* can well be done.) *What am I to do? What can I do? Why should I relate this?* (ANS. *You need not.*) (2) With IMPERF. SUBJ. *What was I to do? What should I have done? What ought I to have done?*

426. (1) (*Eng.*) He *taught* the children of the principal men.
(*Lat.*) Principum liberos *erudiebat.* (Imperf. expresses a state *continued* or an action *often repeated* in a *past* space of time.)
(2) (*Eng.*) You *would have* thought. You *would have* believed.
(*Lat.*) Putares. Crederes.
(3) (*Eng.*) I remember *reading* that (or, *to have read* that).
(*Lat.*) I remember *to read* that (*legere*[a] memini).
(4) (*Eng.*) It *would be* tedious, endless, &c.
(*Lat.*) It *is* tedious, endless, &c. (longum, infinitum *est*).
(5) (*Eng.*) It *would have been* better.
(*Lat.*) It *was* better (utilius *fuit*[b]). *So* satius, par, idoneum, &c. *just.*

427. (*a*) Quod dubitas, ne *feceris*, *What you have doubts about*, don't do.

(*b*) Si quid acciderit novi, *facies* ut sciam, *If any thing new happens*, you will let *me know* (= let me know).

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[a] But the inf. perf. follows *memini*, &c., when the speaker does not carry himself back, as it were, having himself *seen*, *heard*, &c. what he describes.

[b] *Erat* or *fuerat* must be used, if the *time* requires those tenses: and the infin. pres. follows these expressions. (See 130.)

(*c*) Quid faciam ? *What am I to do ? What can I* (or *shall I*) *do ?*
Quis neget, &c. ? *Who can deny . . . ?*
Quid facerem ? *What was I to do ? What ought I to have done ? What should I have done ?*

428. VOCABULARY 59.

A banquet; an entertainment,	convīvium,[b] i, *n.*
If I may say so without offence,	pāce tuâ dixerim.
Under favour,	bonâ tuâ veniâ.
A favour; pardon,	venia, æ, *f.*
To pardon (spoken of a *superior*),	veniam dăre[c] (also 'to grant a permission').
To ask pardon for a fault,	delictī[d] veniam pĕtĕre; petīv, petīt.
Look to that yourself,	id ipse vīdĕris; *or* tu videris.
Let Fortune look to, *or* see to, it,	fortuna viderit.
I can scarcely believe,	vix crediderim.*

(The Preposition ADVERSUM *or* ADVERSUS.)

Adversus, *or* adversum, corresponds almost exactly with our AGAINST in all its uses; but has besides the meanings *over-against* (= opposite) and *towards*.

Exercise 63.

[Translate, '*I am pardoned.*']

429. Who *can* deny that a banquet is preparing ?[e] There is no one but wishes that a banquet should[a]) be prepared. You *would have thought* that a banquet was prepared. What was I

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[b] *Epulæ, ārum* is the most general notion, a *meal*, whether frugal or sumptuous, with only the members of the family or with guests, public or private: *convivium* is a meal with *guests*, a dinner-party: *dăpes* a *religious* banquet, a banquet after a *sacrifice*; *epulūm* a banquet in honour of some person, or on some festive occasion; *comissatio* a *riotous* party, a *drinking bout*. (D.)

[c] The *ignoscens* pardons from his heart, forgives and forgets; the *veniam dans* passes over as a *favour* what he might justly resent or punish. The friend or equal *ignoscit*; the superior or more powerful person *veniam dat*. (D.)

[d] *Döderlein* thinks that *delictum* is not *a sin of omission* as is generally thought, but that it has the same extent of meaning as *peccatum*: both expressing sins against *prudence* as well as those against *morality*; *errors* as well as *sins*.

[*] *Vix crediderim* = *vix credam* = *vix credo*. But this *perf. subj.* does not always stand for the *present indic.* but sometimes for the *perf.* 'Tum vero ego necquidquam Capitolium *servaverim*' = *servavi*. (K.)

[e] In English we have no *present* or *imperf. passive*, except in a few verbs that form these tenses with what is *in form* the *present participle* of the *active* voice, but is probably the *participial substantive*, which used to be governed by the

to do?—the banquet had been long preparing. The latter says that a banquet is preparing: the former denies (it). He *taught* the boys *to play on the lyre*. Do not prepare a banquet. It *would be* tedious (426) to relate all the evils that have happened to us by our *own* fault. Under favour I would say, my brother, *that* opinion *of yours* is[1] very often[1] (p. 13, 6.) prejudicial. Are they too to be pardoned? It cannot be denied that they have *several times* asked pardon for their fault. Let fortune see to this, since we may not use reason and counsel. I remember their *charging* Caius *with immorality*. They published an edict that *no one*[14] should be *capitally* condemned *without being heard*. Justice is piety towards the gods. Would it not have been better, not to *have* concealed those things from your father? They *do* nothing but mock the poor (420, *a*). There are some who perceive the *very* least things.

XXI.

§ 55. *On the principal kinds of Conditional Propositions.*

430. In *conditional* (or *hypothetical*) propositions, the clause with '*if*' is the *condition* or *conditional clause*: the other, the *consequence* or *consequent clause*.

431. Sometimes the consequence is expressed in the indicative mood, no *doubt* being intimated as to the *existence* or *non-existence* of the condition.

(If this *is* A, that *is* B.)

Here we have '*possibility*, or *simple supposition*, without any expression of *uncertainty*.'

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preposition '*on*' or '*an*' shortened into '*a*.' Thus 'the ark was *a preparing*' (1 Pet. iii. 20). 'Forty and six years was this temple *in building*' (John ii. 20).

There is no trusting the *mere look* of a form, as the following table will show:—

(1) He . . . *is coming* . . . (pres. act.)
(2) The house . *is building* . . . (pres. pass.)
(3) This . . . *is asking* (too much) ('is,' *with* the participial substantive.)

(1) He . . *is come* . . . . (perf. act.)
(2) The house . *is built* . . . . (perf. pass.)
(3) He . . . *is loved* (by all) . (pres. pass.)

[1] Indic.: pace tua dixerim, &c., being only parenthetical insertions.

432. Sometimes, however, though the consequence is expressed in the indicative, uncertainty *is* expressed as to the existence or not of the condition: it being implied however that this uncertainty will probably be removed.

('*If I have* any thing, *I will give it* you;' and I will see whether I have or not.)

Here we have *uncertainty* with the prospect of *decision*.

433. Sometimes the consequence is itself expressed in a *conditional* form: and then the condition is merely contemplated as a *conceivable case*, but no hint is given as to its being likely *actually to occur* or *not*.

(If you *were to do* this, you would greatly *oblige* me.)

Here we have (according to *Hermann* and *Buttmann*) '*uncertainty* without any such accessary notion as the prospect of decision.'

434. Lastly, the consequence may express *what would be doing*, or *would have been done*, if a condition *that is actually unrealized*, had been realized *just now*, or at some *past* time.

If I had it, I would now give it to you (but I *have not*).

If I had had it, I would have given it you.

(*Forms of Conditional Propositions.*)

435. (*a*) Si quid *habet, dat*,[g] *If he* has *any thing*, he gives *it*.

(*b*) Si quid *habeam, dabo*, *If I* have *any thing*, *I* will give *it*.

(*c*) Si quid *haberet, daret*,[h] *If he* should have *any thing*, *he* would give *it*.

(*d*)
- (1) Si quid *haberet, daret*, — *If he* had *any thing* *he* would give *it*.
- (2) Si quid *habuisset, dedisset*, — *If he* had had *any thing*, *he* would have given *it*.

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[g] The consequence may also be in the *imperative* or in the *future*. (See 437, 1.)

[h] On this, see 445. It is, to say the least, very uncommon to find a proposition of this form, from which the notion of the *possible realization* of the condition is not excluded. (See *Zumpt's* opinion, 419, v.) *Kühner* says, 'si hoc *dicas*' = ἐὰν τοῦτο λέγῃς and εἰ τοῦτο λέγοις: sometimes, however, the last relation is expressed as in Greek, 'si hoc *diceretur*, vere *diceretur*.' (Vol. ii. p. 546.) The same form of proposition is used in a different way, when the *imp. subj.* (= the Greek *optat.*) is used to express something *frequently occurring in past time*.

'Cæsar—Si *peteret* per amicitiam patris atque suam, non
Quidquam *proficeret*.'—Hor. Sat. i. 3. 4. (See *Heindorf* ad loc.)

436. Here we see that the forms (*c*) and (*d*) (1) coincide. The form (*c*) means, 'if at any time he *were to have* any thing, he would give it:' but such a sentence, though not *necessarily* intimating the impossibility of this case occurring, of course, *does imply* that it *has not* occurred. It thus runs very near to the meaning of (*d*) (1), which, besides implying that it *has not*, implies that it *will not* occur.

These two cases are not distinguished in Latin: the *context*, or our *previous knowledge*, must determine whether the case is contemplated as *possible*, or *not*.

437. (*a*) *Possibility*, or *simple supposition*, without any expression of *uncertainty*: the *indicative* in both clauses.

(*b*) *Uncertainty* with the prospect of *decision*: '*si*' with the *subjunctive present* (or perfect); the *indicative*, commonly the future,[1] in the consequence.

(*c*) *Uncertainty* without any such *accessary notion* as the prospect of *decision*: the *imperfect subjunctive* clauses.

(*d*) *Impossibility*, or belief that the thing is *not so*: *the subjunctive* in both clauses, the *imperfect* for *present* time, and a *continuing consequence*; the *pluperfect* for *past* time.

438. But the *consequence* may refer to *present*, the *condition* to *past* time; or *vice versâ*.

'If I *had received* a letter (*accepissem*), I *would* now *read* it (*recitarem*).
'If I at this time *wanted* any thing (opus *esset*), I *would have come* (*venissem*) myself.'

439. Since, '*I would give it you* (now), if I had it (now)' comes to the same thing as 'I *would have given* it to you, if I *had had* any,' the *imperfect subjunctive* in Latin may often be translated by the forms '*would have*' (*could* or *should have*), when it is implied that the condition will not be realized.

440. (*d*) When the form '*would have*' is in the consequence, the *pluperfect* in the condition must be in the *subjunctive* in Latin.

441. With the *imperfect and pluperfect*, '*si*' always governs the subjunctive.

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[1] The imperative may stand in the consequence. Of course the perf. or future, both the *simple* and the *periphrastic future*, may stand in either clause, or both: si illud mihi beneficium *tribuetur* (or *tributum erit* or *fuerit*), magnopere *gaudebo*. In the second class, *tributum sit*, or *fuerit*, from *fuerim*.

442. ☞ Since *we* use the indicative *conditionally*, care must be taken to translate this by the subjunctive (435, *b*.) when '*should*' might be used; when, that is, there is '*uncertainty* with the prospect of *decision*.'

443. VOCABULARY 60.

Happy,	beātus, a, um.[k]
Much less,	nēdum[l] (generally after a *negative*; if a verb follows it must be in the *subjunc*).
Not to say,	ne dīcam (of what *might* probably *be said* with truth).
I do not say,	non dīco.
I will not say,	non dīcam.
All,	omnes (*all together*, cuncti, universi).[m]
Cautious,	cautus, a, um.
All taken one by one; each of them singly,	singuli, æ, a.
For instance,	verbi causâ.
To rise,	orior, oriri, ortus.
The Dog-star,	Cănĭcŭla, æ, *f*.

(*Eng*.) No painter. (*Lat*.) Nemo pictor.

(*Eng*.) This does *not at all* terrify me. (*Lat*.) This terrifies me *nothing*.

Exercise 64.

[*Obs*. 'If he *were* to' &c. = 'if he *should*' &c.]

444. If a happy life can be lost', it cannot be happy'. He who does not defend a friend, if he can, sins'. If all things are brought about[n] by fate, nothing can admonish us *to be* more cautious. Peleus, if he were to hear it, would lift up his hands. Pe-

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[k] *Faustus* and *prosper* are said of *things* only, not of *persons*. 'That which is *prosperum* merely satisfies the hopes and wishes of men, like '*wished for*,' 'desired:' the *faustum* refers more to the *graciousness* of the gods: the *fortunatus* is a *lucky* person: the *beatus* feels himself happy (as he *is*) and is contented.' (D.) *Felix* expresses both that which *is*, and that which *makes* happy (*beatus*, only what *is* '*happy*'): and relates principally 'to the obtaining, possessing, or enjoying *external* goods, and supposes a man's *own co-operation*.' This latter circumstance distinguishes it from *fortunatus*, which also relates more to *particular events*.

[l] *Nedum* is sometimes followed by *ut*: '*nedum ut* ulla vis fieret.' (*Liv*. iii. 14.)

[m] *Cuncti* (opposed to *dispersi*) '*all* actually *united*;' *universi* (opposed to *singuli* or *unusquisque*) 'all taken together.' As meaning '*all*,' 'the *whole*,' in the sing., *totus* represents the thing as *originally* 'a *whole*:' *omnis*, *cunctus*, *universus*, all represent it as *originally* made up of *certain parts*, of which the aggregate is taken. (D.)

[n] Fiunt.

leus, if he heard it (*but he has not*), would lift up his hands. If any one were to do this he would *lay the king under a great obligation*. Even Cæsar could not have done this; much less can you (443, *note* 1). The boy should be admonished, *that* he may show himself *the* more cautious (63, *b*). All the wisest men[92] are aware that the interest of each and of all is the same'. I can scarcely think him equal to *all of them taken one by one*, much less to *all of them together*. If you are equal to them all-together, you will easily conquer them all-taken-one-by-one. If Fabius, for instance, was born [P] at the rising of the dog-star, he will not die in the sea. He is not equal[*] to them all taken one by one, not to say to them all together. He is equal to them all taken one by one, I do not say to them all together. No painter would say this (*perf. subj.*). Know that I do *not* fear these things *at all*. There were some[109] who did not fear these things at all.

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§ 56. *Conditional Propositions continued.*

445. (*a*) Such conditional sentences as would in English have *were to—*, *should*, or *would*, in both clauses, often take the verbs of *both clauses* in the *subjunctive present*.

a. The conditional clause is here *a contemplated possibility* (resembling, in this, the third class; *si haberet, daret*); but the thing contemplated is contemplated as occurring *now*, and therefore often agrees with the second class (si *habeam* dabo), in implying a prospect of decision.

Hence if a contemplated case is contemplated as *occurring now*, the *present* subjunctive should be preferred to the *imperfect*: and when the possibility of its occurring now is to be *strongly intimated*, the present is the only proper form.

(1) Tu si hic *sis*, aliter *sentias*.
If you were here, you would think differently.

(2) Tu si hic esses, aliter sentires.
If you were here (which you neither *are* nor *will* be), *you would think differently*:

(*or*) If you *had been* here, you *would have thought* differently.

β. From the ambiguity of the form '*si quid haberet, daret*,' the subj. *pres.* should probably be preferred, when it is not intended to intimate that the condition is *improbable* or *impossible*. The *pres.* subj. may be

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[*] Impar est.

used of suppositions *really* impossible, if it is not the speaker's object to intimate this: 'Si *existat* hodie ab inferis Lycurgus *gaudeat*,' &c. (*Liv.* 39, 37.)

446. The three conditional tenses of the *subjunctive*, are *scriberem, scripsissem*, and *scripturus essem*.

447. 'Scripsissem' *and* 'scripturus essem' are both used to express our '*would have* written.' But '*scripsissem*' intimates that the thing *would certainly have happened*: scripturus essem, that it *would probably have happened*, because it was so *intended* or *arranged*.

(*b*) Thus, '*he would have slept* (= he *intended to have slept*, and therefore we may suppose *would have slept*) there, if he had gone on,' should be translated by the *part. in rus* with *esset*.[p]

But the *indicative* (*erat, fuit*) is more common, when the intention is to be *positively expressed*.

448. (*c*) The *imperfect* and *pluperfect* of the *indicative* are often used instead of the same tenses of the subjunctive, in the consequent clause. (It is then better to let the *consequent* precede the *conditional* clause.)

449. (*d*) The particle *si* is occasionally omitted; the verb of the conditional clause should then begin the sentence.

450. (*a*) In quo si tantum eum prudentem *dicam*, minus quam debeam *prædicem*, *In which* if I were *only* to call *him prudent*, I should commend *him less highly than I ought*.

(*b*) Conclave, ubi *erat mansurus*, si ire perrexisset, *The chamber in which he* would have lodged, *if* he had continued *his journey*.

(*c*) *Perieram*, nisi tu *accurrisses*,[q] I had perished (= *should have perished*) *if you had not run to my assistance*.

(*d*) *Dedisses* huic animo par corpus, fecisset quod opta-

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[p] So also in the third class 'si quid *haberet daturus esset*' is correct, where daturus esset = '*he would be prepared to give*.' (*Krüger*: who quotes *Tac.* H. II. 77, 'cujus filium *adoptaturus essem*, si ipse *imperarem*.')

[q] A conditional clause often refers to a consequence *implied*: 'Pons Sublicius iter *pæne* hostibus *dedit*, *ni* unus vir *fuisset*' = (*et dedisset*) *ni* unus vir *fuisset*.

bat, Had you given *this mind a body like itself, he would have done what he desired.*

451. VOCABULARY 61.

But if; if however,	sin, sin autem.
But if not,	sin minus.[r]
Unless; if not,	nisi.[s]
Although; thouga,	etsi: etiamsi[t]—followed by tamen, *yet*, (sometimes tamen *precedes* etsi, when the *unexpected nature* of the event to be described is to be made more prominent; for *tamen etsi*, tametsi is found, and the tamen is sometimes repeated in the principal clause.—Although may also be translated by *quamquam*,[u] *quamvis* and *licet*.)
Although indeed,	quamquam (suggested by a former statement: it has no influence on the mood).
Unless indeed,	nisi forte; nisi vero.
Power,	potestas, atis, *f.* (of *might* with *right*, and therefore the proper word for *conceded power*); potentia, æ, *f.* (of actual inherent power).
The thing is so,	res ita se habet.
To put himself in their power,	potestatem sui facĕre.
To be in our own power,	in nostrâ esse potestate.

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[r] Or, *sin secus, sin aliter.*

[s] 'Your memory will be weakened *nisi* eam exerceas' implies that *if you exercise* it, it will *not* be lessened. But from *si non* you might not infer this, but only draw the strict conclusion that if you do *not* exercise it, it will be lessened. The *si*, in *si non*, is the conjunction, the *non* belongs to the verb or other word in the proposition.

[t] The compounds of '*si*' follow the same rule as *si*: With the *pres.*, *perf.*, and *fut.* they take the *indicative* unless the thing is to be asserted *contingently* and *doubtfully*; with the *imperf.* and *pluperf.* they generally take the *subj.*, though here too the indicative comes in, when they introduce, not a *supposition*, but a *fact*. '*Tametsi* a duce *desererbantur*,' (Cæs.) '*Si*,' like our '*if*,' is sometimes used for '*whether*;' 'Tentata res est, *si* primo impetu capi Ardea posset.'

[u] *Quamquam* (quam '*how*' strengthened by doubling) is '*however much*,' but expresses 'however much a thing *really exists*,' or *can*, or *must* exist. It therefore takes the *indic.* when the thing is not to be represented as doubtful. *Quamvis* (or *quantumvis*) is 'however much a thing *may be conceived possible*,' and therefore takes the *subj.* *Licet* is no particle, but an impersonal verb, and may occur in any tense. 'Licet recte agas, tamen, &c.' '*Act as right as you please*, yet, &c.' '*Detrahat* . . . . fortuna *licebit*.'—Quamvis = '*although*' (as in Nep. *quamvis carebat* nomine; with *indic.*) belongs, generally speaking, to a later

(*Eng.*) Even this *is not* just *unless* it is voluntary.
(*Lat.*) Even this is so (*only*) just, if it is voluntary.
(*Ita* justum est .... *si* est voluntarium:[v] ita *here* = on that condition *or* supposition.)

[C. XXXII.] '*But*' (= *except, unless*) after a negative is *nisi*, or (if it stands before a substantive) the prepos. *præter*.

Exercise 65.

[How is '*that*' translated after '*it follows*'? (83)]

452. If you *were to ask* me what is the nature of the gods, I should perhaps answer nothing (445). If the thing were so, I should rejoice (445). If there be nothing in our own power, let us go away. If they had remained, he would have put himself in their power. We must cultivate eloquence, though some *make a perverse use of it*. Nothing would be in our own power, if the thing were so. The Stoics *say* that *no* man is divine, *but* the wise man. Who can deny (424) that the most hidden snares are *always* the *most difficult to avoid?* I love my enemy, more than you envy your friend. Caius is more brave than prudent.[w] I don't know whether[25] any thing better than friendship' has been given to man by the immortal gods. Though these things are contrary to each other, we must nevertheless use them. Who will deny (424) that these things are of importance to us? Though the thing were so, yet this *could not be said without* impiety. *I almost think* that these things are not in our own power. If this be true, I shall rejoice: but if not, I must bear it with *resignation*. This itself is *not* just *unless* it is voluntary.

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[v] So, 'Patres decreverunt ut, quum populus regem jussisset, id *sic* ratum esset si Patres auctores fierent. (*Liv.* i. 17.)

[w] Grotefend distinguishes between three forms of comparison, thus:—
Caius fortior est, quam prudentior = *Caius is, indeed, both brave and prudent; but yet more brave than prudent.*
Caius magis fortis est, quam prudens = *Caius is just as brave, as he is not prudent.*
Caius fortis est, quam prudens = *Caius is brave, but not at all prudent* (where *potius* may be supplied). The last two forms belong to late writers, especially Tacitus.

§ 57. *Conditional Propositions in dependent sentences.*

453. (*a*) *Possibility* without any expression of *uncertainty*.

(Caius, si quid habet, dat.)

Dicebant Caium, si quid *haberet* (*or*, si quid *habeat*) dare.

(*b*) *Uncertainty* with the prospect of *decision*.

(Si quid *habeam*, *dabo*.)

Dicebat, si quid *habeat* (or *habĕret*), se datūrum.[z]

(*c*) Uncertainty without any such accessary notion.

(Si quid *haberet*, *daret*.)

Dicebat, si quid habĕret, se datūrum esse.

(Or *daturum fore*, if the independent proposition would be *daturus essem*. See 447.)

(*d*) *Impossibility*, or belief that the thing is *not so*.

(1) (Si quid *haberet*, *daret*.)

This form in a dependent sentence coincides with form (*c*).

(2) (Si quid habuisset, dedisset.)

Dicebat, si quid habuisset, se daturum fuisse.

(3) When the verb of the conditional clause is in the *pluperf.*, that of the consequent clause is in the *imperfect*.

(Si quid accepisset, daret.)

Dicebat, si quid *accepisset*, se *daturum* esse.[y]

(4) The verb of the conditional clause in the *imperf.*, that of the consequent clause in the *pluperfect*.

(Si quid opus esset, venisset.)

Dicebat se, si quid haberet, daturum fuisse.

Dicebat se, si quid haberet, daturum.

(*or*) Dicebat se, si quid habeat, daturum.

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[z] Obs. The *conditional* forms of the infinitive are scripturum esse (*pres.*), scripturum fuisse (*perf.*); scripturum fore (*fut.*). Of these *scripturum esse* is also a mere *future infinitive*; the two others are *only* conditional forms.

[y] Obs. The form *daturum esse* cannot be used to express '*impossibility* or belief that the thing is *not so*,' unless the verb of the conditional clause is of the pluperf. subj. 'Dicebat si patris literas *accepisset*, se eas cum fratre communicaturum esse.' The form 'si literas *acciperet* se *communicaturum* esse,' would not imply *this*, but only express the receiving of a letter as a contemplated case (belonging to class (*c*)).

454. Hence, when we have to make these sentences dependent, we must put

for dat,	dabit,	daret,	dedisset:
dare,	*daturum esse*,	*daturum esse*,	*daturum fuisse:*

for daturus esset,

daturum fore.

455. We also see that the first two classes (when the verb is in the *future*) are no longer distinguished.

Si quid habet, dabit.
Si quid habeat, dabit.

'*Dicebat se*, si quid *haberet*, daturum;' *or*, 'si quid *habeat*:'[z] for where the *perfect subjunctive* would regularly be expected after a *past tense* like *dicebat*, the *present* is often found with apparently no difference of meaning; but not the *imperfect* for the *present*. *Krüger*.)

456. VOCABULARY 62.

To remain,	remānēre, mansi, mansum.
To confer benefits upon,	conferre, contŭli, collātum (in, with *acc.*)
To be intimate with,	familiariter uti; usus.
To draw up an army,	instruĕre aciem; instrūxi, instructum.
To draw up his army in three lines,	triplĭcem aciem instruĕre.
To engage,	confligĕre, flixi, flictum.
Either—or,	aut[a]—aut; vel—vel; sive—sive.
Or,	aut; vel; *or the enclitic* ve.

457. ☞ '*At*,' when the thing was done not *in* but *near*, should be translated by *apud*, or *ad* with *acc.*

(The battle *apud* Salamina. '*Apud*' is found in later writers even for '*in*.')

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[z] Grotefend observes, that *Cæsar* generally retains the subj. *pres.* or *perf.* (after a *past* tense) when those tenses would stand in direct narration: but that *Cic.* and *Liv.* generally turn them into the *imperf.* or *pluperf.* (See 418.)

[a] '*Aut*' expresses a *difference* in the *things*; '*vel*' a difference in the *expression*. (Z.) *Vel* is the imperative from *velle*, as *fer* from *ferre*: its proper meaning therefore is, '*if you please*:' so that 'A *vel* B' was originally 'A or, *if you like*, B;' that is, 'A or B: one or the other, no matter which.' Hence, its meaning '*even*:' vel maximus, 'the very greatest, if you please.' '*Aut*' is used in the case of *opposite* notions, when if one *is*, the other *is not*. '*Vel*' should be used when the notions are not *opposite* in *themselves*; especially when only *some* of the *possible suppositions* are mentioned. It very often evidently retains its original meaning, of expressing *indifference* as to which notion is taken; and should always be used *when* such indifference is to be expressed. Thus 'The nobles can *either corrupt or correct* the morals of a state,' *vel* cor-

Exercise 66.

[How is *can deny* to be translated in a question of *appeal?* (445.)]

458. He *said*, that if a happy life could be lost, it could *not* be happy. He has long appeared to me somewhat disturbed.[87] Who can deny, that some are borne one way, *some another?* He answered that Peleus, if he had heard it, would have lifted up his hands. He answered that he could have[47] no friendship with these, if they remained in Gaul. It is certain, that if any one had done this, he would have *laid the king under a great obligation.* It is certain that, if any one does this, he will lay the king under a great obligation. If any one does this,[98] he will have deserved well of the state. I fear *that nobody* will be permitted to be neutral. I *fear* that he has *not* concealed from you the discourse of T. Ampius. (As to) what is best to be done (*sup.*) do you see to that (428). I will strive to prove myself grateful (*memor*) for the benefits, *of which* you have conferred *very many*[31] upon me. They *say*, that the rule of expediency is *not* the same *as* that of honour.[11]) Having drawn up his army in three lines, he engaged with Mardonius. P He drew up his army, and engaged with the Gauls at Geneva. There were some[109] who lifted up their hands.

XXII.

§ 58. *On oblique narration.*

459. When one person has to report the speech of another, he may do this in two ways. He may either introduce *him* as speaking, and put in his mouth the exact words used; or he may only state the *substance* of what he said under a change of form.

(*a*) In the first way of narrating, the speaker uses the *first person.* "Cæsar said: '*I* am of opinion "—and so on.

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rumpere, *vel* corrigere, for they can do *which they please.* It sometimes = *both —and.* 'He was his equal, *vel* moribus *vel* fortunâ.' *Ve* (abridged from *vel*) commonly unites single words, not propositions: it is often appended to *si*, *ne* (*sive* = *seu: neve* = *neu*). *Sive—sive; seu—seu* = '*either—or*,' '*whether—or*,' when it is to be *left doubtful* which of two statements is correct, or which of two terms is applicable (the second being an *alias* of the first). Crombie observes that *sive—sive* should generally be used when '*either* (or *whether*)—*or*' may be turned into '*be it—or be it.*'

(*b*) In the second way, the substance of what he said is given in the *third* person. "Cæsar said, that *he* was of opinion,"—and so on. This second way, in which the *speech of another* is *reported* in the *third* person, is called *oblique* or *indirect* narration.

460. (*a*) In *oblique narration*, the principal verb or verbs will be of the *infinitive* mood.

(*b*) All the subordinate clauses that express the *original speaker's words* or *opinions* will have their verbs in the subjunctive mood.

☞ Hence conjunctions and adverbs that go with the indicative in *direct* narration, go with the subjunctive in indirect or *oblique* narration.[b]

(Thus in the example (453, *a*), 'Si quid *habet dat*,' becomes, when reported, 'Dicebant Caium, si quid *haberet*, dare.')

(*c*) When a speech is reported in *oblique narration*, (1) the verb or participle on which the infinitive depends is often omitted: (2) questions for an *answer* are asked in the *subjunctive*: questions of *appeal* generally* in the *infinitive* (with *interrogative pronouns* and *adverbs*): (3) the *imperative* in *direct* becomes the *subjunctive* in *indirect* narration.

461. (*d*) The subjunctive being thus employed to express the *speech* or *sentiment*, not of the speaker or writer, but of the person *about whom* he is speaking or writing, naturally came to be used in constructions where the sentiments of another were *less formally* reported. Thus in the fable: 'The vulture invited the little birds to a party,' '*quod illis daturus* erat' would mean that he really *was* going to give them the party; but '*quod illis daturus* esset' would only mean that *he said* he was going to give them a party. So with the verbs of *accusing*, the charge stands with *quod* in the *subjunctive*, because, the *accusers asserted* that the crime had been committed: the *indicative* would make the historian or speaker assert the truth of the charge.

462. [*Direct.*]

(*a*) (*b*) Quantum *possum*, te ac tua vestigia *sequar*, *As far as I can, I will follow you and your footsteps.*

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[b] Obs. ☞ As the subjunctive has no future, the *future* and *future perfect* become the *pres.* and *perfect* of the *subjunct.* respectively. Sentiēs—quum *ages*: sensūrum esse, quum *agas*.—Faciemus, quum *imperaveris*: facturos esse, quos *imperaverit* (from *imperavĕrim*). If the speech is narrated in *past* time (is introduced, that is, by a *past* tense) the *fut.* and *fut. perf.* will become the *imperf.* and *pluperf.* in the oblique narration.

* Not quite always: thus Cæs. B. G. 5, 29. *postremo quis hoc sibi persuaderet?* &c.

[*Oblique.*]

Clamavit se, quantum *posset*, eum atque ejus vestigia *secuturum*, *He cried out that he, as far as he could, would follow him and his footsteps.*

(*c*) (1) Legatos ad Cæsarem mittunt: "*sese paratos esse* portas aperire, &c." *They send ambassadors to Cæsar:* (saying) *that they are ready to open the gates*, &c.

(2) Interrogabat: '*cur* paucis centurionibus paucioribus tribunis . . . *obedirent?*[a] *Quando ausuros* (esse) exposcere remedia, nisi, &c.?' *He asked*, 'why they obeyed a *few centurions and still fewer tribunes?* When (*said he*) will you dare *to demand redress, if*, &c.?'

(3) (Hirri necessarii fidem Pompeii implorarunt:) *præstaret* quod proficiscenti recepisset, Make good (*said they*) *what you promised him when he was setting out.*

(*d*) Socrates accusatus est, *quod corrumperet* juventutem, *Socrates was accused* of corrupting *the young men.*

463. VOCABULARY 63.

(The Preposition APUD governing *acc.*)

(1) WITH = in the house of, in the mind *or* estimation of; amongst: (2) In the presence of: (3) IN = in an author's writings: (4) AT, of place (see 457).

He was *with* me,	apud me.
To have great influence with,	multum vălēre apud.
Cyrus *in Xenophon*,	apud Xenophontem.
To speak in the presence of the people,	lŏqui apud populum.
Yesterday,	hĕri.
To-morrow,	cras.

Exercise 67.

464. Must we not all die? He cried out, 'that he was ready to shed his blood for his country; must we[*] not all die (he

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[a] As 'questions for answer' may be of a very *objurgatory* character, it is often indifferent whether the question be put in the *infin.* or the *subjunct.* Thus in *Liv.* vii. 15. '*Ubi* illi clamores *sint* arma poscentium? &c.' 'ubi illos clamores esse . . . .' might have stood equally well.

[*] 'We,' 'you,' must be turned into 'they.'

asked)? should not an honourable death be preferred to a disgraceful life?'—Almost all (of them) visited Balbus; 'Keep (said they) your word:[d] finish the business which you undertook to finish.'—'What is this,'[e] said he, 'O Tribunes? are you going to overthrow the state under the guidance of Appius' Herdonius'?'—P. Valerius came to the Tribunes, crying out, 'What is this? Are you going to overthrow the state under the guidance of App. Herdonius'?'—He cried out, 'that he called the Quirites to arms: that he would dare against the tribunes what the founder of his family had dared against the kings.'—What was I to do? all were crying out, that it was all over with the army. The Roman people had not[47] the same fortune at home *that* (they had) in the field. My (friend) Balbus has more influence with me than *any* other person. Socrates in Plato *says* that the soul is *not* mortal.

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§ 59. *Oblique narration continued.* (Mood in subordinate clauses. Dependence on an infinitive.)

465. (*a*, In the *oratio obliqua*, even when dependent on a *past* tense, the *present* (and *perfect*) *subj.* are used when the clause expresses a *general truth*, independent of the judgment of the speaker, and when *the reporter of the speech* wishes to make the sentiment *his own*.[f]

466. (*b*) Remarks that are really the *reporter's* (i. e. were *not made* by the speaker) are, of course, in the *indicative*. The Indicative is also used by the *Historians*, when the writer wishes to intimate that what *is said* is *really so*, and not merely *so stated* by the speaker.

467. (*c*) The subordinate clauses inserted in propositions whose verbs are in the *infin.* or *subjunctive*, must have their verbs in the

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[d] Compare [462, c, (3)]

[e] Quid hoc rei est?—This sentence is to be in *direct* narration.

[f] "Potest quis aliorum sententiam vel ita referre, ut tota ex eorum etiamnum pendeat mente, vel etiam tanquam *tritam* proponere atque *usu confirmatam*, quamque ipse jam fecerit suam. Prior si locum habet ratio, *imperfectum* conjunctivi poni solet: si posterior, *præsens*." (*Wagner*, ap. *Krüger*.)

subjunctive, *when they form a part of the whole meaning of the proposition.*[g]

If such a clause only limits or describes a *particular term* of the proposition, without fairly *making a part of it*, the verb will be in the indicative.

468. (*d*) In sentences dependent on an *infinitive*, the *pres.* or *perf. subj.* are found, where the general rule requires the *imperf.* or *pluperf.*; but *not* vice versâ.

In other words, the *pres.* and *perf. subj.* may stand (instead of the *imperf.* or *pluperf.*) after the *perf. infinitive*; and also after the *pres.* or *fut.* infinitive when they depend on a *past* tense.

469. (*a*) Cicero *dicebat:* tria esse omnino genera quæ in disceptationem cadere *possint:* quid *fiat*, factum, futurumve *sit*, *Cicero used to say that there were only three kinds of questions that could fall into controversy: what was doing, what had been done, and what would happen.*

(*b*) Themistocles certiorem eum fecit, id agi ut pons, *quem ille in Hellesponto fecerat*, dissolveretur, *Themistocles sent him word, that it was intended to break down the bridge* which he had made over the Hellespont.

(*c*) Indignum videbatur populum Romanum ab iisdem Etruscis obsideri, quorum sæpe exercitus *fuderit*, *It seemed an indignity that the Roman people should be besieged by those very Etruscans, whose armies they had often routed.*

Certum est hominum causâ factum esse mundum quæque in eo *sint*[h] omnia, *It is certain, that the world and every thing in it was made for man.*

(*d*) With *infin. pres.* or *fut.*

(*l*) *Dixit* (he said); *dicebat; dixerat; dicturus erat,*

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[g] If, that is, they form an essential part of the leading proposition, being included in the *object*, the *purpose*, or the *circumstance supposed*. (Z.)

[h] 'Tantam rerum ubertatem natura largita est, ut ea, *quæ gignuntur*, donata consulto nobis videantur.' Here *ea quæ gignuntur* are the *actual productions* of nature. (Z.)

se { intelligere / intellecturum esse } { quid *ageret* (or *agat*) hostis.[i] / quid *egisset* (or *egerit*) hostis. / quid *acturus esset* (or *acturus sit*) hostis.

(2) And (after *any* tense of *dico*, &c.)

se *intellexisse* { quid *ageret* (or *agat*) hostis. / quid *egisset* (or *egerit*) hostis. / quid *acturus esset* (or *acturus sit*) hostis.

470. VOCABULARY 64.

(Prepositions ERGA, INTER, OB, PER.)

ERGA, *acc.*: TOWARDS (of *favorable* dispositions).[k]

INTER,[l] *acc.*: BETWEEN; AMONG; in the midst of, during.

On the journey, inter viam.

They love me and *each other*, et nos et *inter se* amant.

OB, *accus.*; on account of.

Before my eyes, ob oculos.

PER, *acc.* THROUGH (of *place*, *time*, and *means*). *By* (of the secondary agent[m] *by whom* we do any thing; and in *adjurations*, in which it is separated from its noun by *pronouns*—'per ego te,' &c.). *By the leave of* (digladientur *per me licet*: for any thing I care).

Per se = by him, &c., *alone* (ipse per se), *for its own sake*; *naturally*; *of itself*, &c.

Per in *permagnus*, *pergratus*, &c., is often *separated* from the adjective; '*per* mihi . . . . *gratum* feceris.'

471. (*a*) (*Eng.*) To make a bridge *over* a river (See Ex. 469 (*b*)).

(*Lat.*) To make a bridge *in* a river.

(*b*) (*Eng.*) The town *in question*.

(*Lat.*) The town *de quo agitur*.

Exercise 68.

[Translate the clauses marked thus (†) both as the *speaker's*, and as the *narrator's*.]

472. Catilina informs (them) that he had sent forward Manlius to the great body of men[n] † whom he had prepared to take arms.[7 2] They warn them to depart from all the islands† which

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[i] *Krüger*: who observes, that the use of the *present*, &c. may often be explained by the purpose of the writer, to intimate that what is said, *still* and *generally holds good*: and that sometimes there may be what *Hermann* calls a '*mutatio incertarum sententiarum in certas*;' but that in many other passages no reason can be discovered for the employment of the *pres.* and *perf.* rather than the *imperf.* and *pluperf.*

[k] Rarely of *hostile* dispositions. (Z.)

[l] *Inter* sometimes stands between two substantives: 'Fæsulas *inter* Arretiumque.'

[m] For instance, to send a letter '*by* a slave' (*per* servum).

[n] Ad eam multitudinem.

are between Italy (*Italia*) and Africa. He had contracted to build[n] a bridge over the river[o] Danube (*Ister, tri*, p. 14, 9, *a*). He answered, that custom, † which is a second nature, *was on our side*. Let them go away for any thing I care. He answered that he feared the waves, † which were *such as* he had never seen before. He answered that you, † such is your temperance,[p] were already well. He said that he was the first who[q] accomplished that journey. They cry out, 'Why are these (questions) asked? (460, *c*.) who is so powerful as to be able to perform all he wishes?' (68, *d*.)

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473. (*a*) The *acc.* and *infin.* with *nĕ* in the oblique narration resembles, but must be distinguished from, its use to express emotion in direct narration.[r]

(*a*) Adeone hominem infelicem *esse* quemquam, ut ego sum! *That any man living should be so unfortunate as I am!*

Exercise 69.

[In what mood are *questions of appeal* asked in oblique narration? 460, c.]

474. That you should be able (*inf. pres.*) to bear this! That you should say this! He said that we ought not to learn many things, but much. They cried out, 'Could any man bear this? Would she never see them without calling them betrayers of their country (88, *c*)? Let her learn (they said) to govern her tongue.'—I *fear* that *nobody* will *prefer a capital charge against him*. They say that Caius has been accused of bribery; which (36, *b*) I shall not easily be induced to believe.[s] He *says* that

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[o] 'Rivus' *brook*; 'fluvius' *river*; 'amnis' a *broad, deep river*. 'Flumen' (properly the '*stream*,' flu-imen) is also used as a general term for '*river*' (being used here of the *Danube*); especially when there is reference to its *stream*.

[p] In a sentence of this kind, consider whether the *reporter* of the answer should be represented as *making it his own*; if so, the *subj. present* should be used by 465 (*a*).

[q] For which *ut* with the *subj.* is also found: *Tene ut ulla res frangat?—Tibi ego ut adverser?*

[r] Obs. *Credo*, which takes a *dat.* of the *person* believed, takes an *acc.* of the

he has *not* received the letters which I sent him (32, *c*). Who will deny that it is the duty of a Christian to keep his word? Who will deny that it is wise[89] to have death always before one's eyes? They replied, that they sent the letter *by* a slave. They answer, that the town in question is two hundred (Roman) miles from Rome. I had perished, *if* you had *not* succoured me.

XXIII.

§ 60. 'Qui' *with Subjunctive.*

475. '*Qui*' takes the indicative, only when it refers to a *particular object* in the *most clear* and *direct* way; when there is no vagueness or indefiniteness whatever in the reference.

But when its reference *is* at all *vague* or indefinite, it governs the subjunctive.

476. *Qui* therefore governs the *subjunctive* whenever the object described by the relative could not, as it were, be *seen* and *touched*. Whenever it does not describe an *individual object*, but only refers it (or *them*) to a *particular class* by a mark *common to all the class*, it governs the subjunctive. When therefore for '*who*,' '*which*,' we might substitute '*of such a kind as to*,' '*such that*,' &c., *qui* governs the subjunctive.

(*a*) *Qui* with the *indicative* may refer an object to a class, but it then describes it (or them) in the most *definite* way. 'Qui non *defendit* amicum, quum potest.' 'A man who *actually does not* defend his friend when he can.'

477. VOCABULARY 65.

(Phrases after which *qui* is generally *indefinite*, and therefore takes the subjunctive.)

Some men; *or* there are some who,	sunt qui.
There are not wanting men who,	non desunt qui.

(NEGATIVES and VIRTUALLY NEGATIVES.)

Who is there?	quis est?
How few there are?	quotusquisque est?

Quotusquisque est is used interrogatively *and in the singular*; i. e., how many does each man who belongs to the class make? Quotus est? being 'how many does he make?' So, too, *nemo; nihil est; an ullus*, &c.

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thing believed: and though '*I am believed*' is '*mihi creditur*,' it must be '*ego credor*' (tu crederis, &c.) when an *infin. immediately* follows (*I am believed to have done this*).

(REPERIO, INVENIO, HABEO.)

There are found persons who, reperiuntur, inveniuntur, qui.[s]
You may find, reperias, invenias qui, &c.

(NIHIL EST QUOD, &c. NIHIL habeo QUOD, &c.)

We have reason to rejoice, est quod gaudeamus = 'there is something of such a kind that we should rejoice on account of it.' '*Quod*' as an *acc. neut. pron.* (195, *f.*) going with gaudeo.
What is there that you can complain of? quid est quod quĕri possis?
We have no reason to desire, non est quod desideremus.
You have no reason to hurry, nihil est quod festines.

478. (*a*) (*Eng.*) I have nothing *to accuse* old age *of*.
(*Lat.*) I have nothing *which* I *may accuse* old age (quod incusem senectutem).
(*b*) (*Eng.*) A pen *to write with*.
(*Lat.*) A pen *with which* one may write.
(*c*) (*Eng.*) Men who abound in silver, in gold (and), in estates.
(*Lat.*) Men who abound in silver, *who* in gold, *who* in estates.
(*d*) (*Eng.*) Men who abound *neither* in silver, *nor* gold, *nor* estates.
(*Lat.*) Men who do *not* abound in silver, *not* in gold, *not* in estates.

479. VOCABULARY 66.

To drive away,	abĭgĕre, ēg, act.
Stick,	bacillum,[t] i, *n.*
Bird,	avis,[u] is, *f.*
Put; lay down, *or* aside,	pōnĕre,[v] pŏsu, pŏsĭt.
To cross over,	trajĭcĕre, jēc, ject.
To allow it to happen,	committĕre (ut, with *subj.*).

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[s] OBS. With *sum*, *reperio*, *habeo*, &c., qui with the indicative is found, when it expresses *particular* objects in the most definite way. This is naturally oftener the case when *qui* relates to the *subject*, which is mostly a *particular object* (or *objects*), than when it relates to the *predicate*, which is generally *some class* in which the subject is contained. Tum primum *reperta sunt*, *quæ* per tot annos rempublicam *exedēre*: not 'there were found evils which preyed on, &c.' but 'the evils which have *actually* preyed on the state for so many years, were then found for the first time.'

[t] A diminutive of *baculum*.

[u] *Volucres* are all '*winged creatures*,' *insects* included. *Avis* is the general name for '*bird*:' '*ales*' is the word in *poetry* and the language of the *augurs* for the *larger birds*, especially the *eagle*. In augury, *alites* were the birds whose *flight*, *oscĭnes* the birds whose *song* or *cry*, was prophetic. (D.)

[v] *Ponere* aliquid, '*to lay down*' a thing; '*to get it out of our hands*;' '*to get rid* of it.' *Locare* and *collocare* are 'to put a thing in its *right place*:' 'to *place*' advisedly for some purpose.

To be on the point of,	ineo esse (ut, with *subj.*).
Jewel,	gemma, æ, *f.*
Unburied,	inhumātus, a, um.

Exercise 70.

480. Diogenes ordered himself to be cast forth unburied. Then[w] his friend said: 'To the birds and beasts?' 'By no means,' said he, 'but put[x] a stick by me, to drive them away with (478).'—*There are some who think* that Caius is pretending. *There were some who thought* that Caius was pretending. There are not wanting persons, who deny that the rule of expediency is the same *as that* of honour. There are found some, who *say* that we should *not* cultivate virtue. It is incredible how weary I am of life. We must cross over that sea which (48) you call ocean. There are some who think, that the best thing we have (53) will be lost. They cry out, that we shall lose the best thing we have. *We have no reason* to hurry. I have nothing to accuse you of (478). You have reason to rejoice, that you have *concealed* these things *from* your father. You will scarcely find any one to believe this. He was on the point of being killed. Had you rather be like one[y] (212, x) of these persons who abound in gold, in silver, in jewels, or (like) C. Fabricius, who had none (*nihil*) of those things? How few there are, who have death always before their eyes!

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§ 61. 'Qui' *with the subjunctive continued.*

481. *Qui* takes the subjunctive, when it introduces the *ground* of the assertion in the antecedent clause.

(*a*) Here there is some difficulty in determining whether *qui* is used

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Then { = *at that time*, tum. / = *after that*, inde, deinde. / = *therefore*, igitur, itaque.

[x] *Ponitote.* The forms of the imperative in *to*, *tote*, *nto*, are used in solemn commands and prohibitions, such as *laws*, *wills*, &c.

[y] [C. XXXIV.] ☞ '*One*' often means '*some one*' (aliquis), or '*a certain one* (quidam).

definitely or not. '*He was laughed at by all the rest*, who did not acknowledge these faults to belong to Socrates;' this seems definite enough, but it is in the Latin, '*qui non* agnoscerent.'

(β) When therefore for '*who*' may be substituted '*for he* (*she*, *it*, &c.[a]) the verb should be the subjunctive.

482. For *qui* alone, *utpote qui*, *quippe qui*,[a] *ut qui* are also used, *generally* with the subjunctive.

483. *Qui* takes the *subjunctive*, when it has the force of *ut* with a *personal* or *possessive* pronoun.[b]

It has this force after (1) *dignus*, *indignus*, *idoneus*, &c.
(2) *tam*, *talis*, *ejusmodi*, *is* (*such*), &c.
(3) comparatives with *quam*.
(4) *is sum*[c] (= talis sum), '*I am a man too*.'
(5) *quis sum?*
(6) when it expresses a *purpose*.

(*a*) When *qui* = *ut is*, and introduces a *consequence*, the *perf.* subj. may be used for the *imperfect* by 418. Zeno nullo modo *is erat*, qui, ut Theophrastus, nervos virtutis *incíderit*. Cic. Acad. i. 10, 35. [al. *incideret*.]

484. *Qui* governs the subjunctive, when we may substitute for it, '*although*,' '*since*,' '*because*,' '*seeing that*,' &c. with a personal pronoun.

(*a*) *Qui* takes the subjunctive after *unus* and *solus*, signifying '*alone*,' '*only*.'

485. *Qui*, in narrative, is followed by the *subj.* of the *imperfect* and *pluperfect*, to express a *repeated action* taking place in *past time*.[d]

The relative adverbs (*ubi*, *qua*, &c.) govern the subjunctive of these tenses in the same way; and as far as they can be substituted for the relative, they follow the rules above given.

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[a] This of course will not apply to the use of *qui* to introduce a new sentence where *we* use '*for he*,' &c.

[a] Utpote qui, quippe qui = '*inasmuch* as they;' '*for* they.' Grotefend remarks that *utpote*, *quippe* may generally be translated by '*namely*,' '*that is*.' Our '*as being*' will often give the force of them still better: they often stand before *attributives* only. '(Democrito) *quippe homini erudito*, &c.'

[b] Thus *qui* = *ut ego*, *ut tu*, *ut ille*; *ut nos*, *ut vos*, *ut illi*; through all their cases. So, *cujus* = *ut meus*, *tuus*, &c.: *quorum* = *ut noster*, *vester*, &c.

[c] But '*ut*' is sometimes used after '*is es*,' &c. 'Neque enim *is es*, Catilina *ut* te .... ratio a furore revocarit.' (*Cic. Cat.* i. 9, 22.) *Te* is here emphatic.

[d] Examples of *qui* and relative adverbs used of repeated actions are: 'Nec quisquam Pyrrhum, *qua tulisset* impetum, sustinere valuit.' 'Semper habit. sunt fortissimi, *qui* summam imperii *potirentur*.' (Z.)

486. The kind of sentences in which the relative may be thus introduced in Latin, will be best learned by examples.

(*a*) (*Eng.*) He was despised by them, *for they* saw through him.

(*Lat.*) { He was despised by them, *who* saw through him (*subj.*). / He was despised by them, *as-being who* saw through him (*subj.*).

(*b*) (*Eng.*) He deserves (*or*, does not deserve) to be loved.

(*Lat.*) He is worthy, (*or*, unworthy) { who *should be loved.*[e] / whom you *should love.*

(*c*) (*Eng.*) He is not a *proper* person *to be received.*

(*Lat.*) He is not a proper person { *who should be received.* / *whom you should receive.*

(*d*) (*Eng.*) None are so good *as never* to sin.

(*Lat.*) None are so good, *who* never sin (*subj.*).

(*e*) (*Eng.*) None are so great, *as to be* independent.

(*Lat.*) None are so great, *who are* independent (*subj.*).

(*f*) (*Eng.*) Of such a kind (or, such) *that* we can neglect duties for *their* sake.

(*Lat.*) Of such a kind, for the sake *of which* we can neglect duties.

(*g*) (*Eng.*) *Too short to be* the whole life of man.

(*Lat.*) Shorter than *which can be*[f] the whole life of man.

(*h*) (*Eng.*) { Benefits greater than I can requite. / Benefits *too great to be* requited.

(*Lat.*) Benefits greater *than which*[g] I can requite.

(*i*) (*Eng.*) { I am not *a man to believe* this. / I am not *so foolish, simple*, &c., as to believe this. / I am not *one who* believe[h] this.

(*Lat.*) I am not he (*is*) who would believe (*qui putem*).

(*j*) (*Eng.*) Who am I, *that my* writings should be honoured thus?

(*Lat.*) Who am I, *whose* writings should be honoured thus?

(*k*) (*Eng.*) They sent ambassadors, to sue for peace.

(*Lat.*) They sent ambassadors, *who should sue* for peace.

(*l*) (*Eng.*) He deserves praise (*or* blame) for having done this.

(*Lat.*) He deserves praise (*or* blame) *who did* this (*subj.*).

(*m*) (*Eng.*) Wretched man that I[i] am, who thought, &c.

(*Lat.*) O me miserable, who thought, &c. (*qui* with *subj.*).

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[e] Dignus (*or* indignus) qui ametur.

[f] Quam quæ sit, or *possit esse.* (See Difference of Idiom 94.)

[g] Quam quibus gratiam referre possim.

[h] Obs. The verb after *qui* takes the *person of ego, tu*, &c., not of '*is*' or *man, person.*

> '*I* am not *one* who much or oft *delight*
> To season *my* fireside with personal talk,' &c.
> (*Wordsworth.*)

[i] 'O me miserum!' or 'me miserum!' The interjections *O, heu, proh.* take the acc.; *hei* and *væ* the *dative*; *en* and *ecce* the *nom.* or the *acc.* (the latter

Exercise 71.

[Translate '*I am not one who think.*' 486. *i.*]

487. We must take care to use such (*is*) a liberality as (*qui*) may be of service to our friends, (and) hurt nobody. There is no doubt, that the Gauls are too brave to be conquered (486, *g*) in one battle. Those eternal fires, which (48) we call stars, are too many to be numbered. He is a proper person to be received (486, *c*) into your friendship. Nothing is so valuable,[k] *that* we should barter *for it* our faith and our liberty. No one can be so great, *as* (483, (2)) never to require the services of his friends. The benefits, *of* which[81] you have conferred upon me very many, are greater than I can repay (486, *h*). I am not one who think that this world and every thing that is in it, was made by chance. There are some who believe, that this most beautiful world and all that is in it, was made by *some* chance *or other*. Who am I, that all men should *consult my interest* (486, *j*)? Who will deny, that this life is *too short to be* the whole life of man? You are the only person (484, *a*) on whom the safety of the state depends. [p] If Cato had died, Cicero would have been the only person on whom the safety of the state depended. I am not *so simple* (486, *i*) as to deny this.

XXIV.

§ 62. Quum *with the Indicative.*

488. Since *quum* with the *indicative*[l] is far less common than with the subjunctive, it is important to get a clear notion when it should take the indicative.

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chiefly in Comedy. Z.) The *acc.* of *personal* pronouns may stand in the *acc.* without the *interjection*, and even other words are so used.

[k] Tanti, . . . quo vendamus = ut eo vendamus.

[l] When *quum*, *antequam*, *priusquam*, &c., take the *indicative*, either (1) the occurrence is connected with a *state that presents itself vividly to the speaker's recollection*, or with a fixed and definitely marked *point of time:* or (2) it falls without preparation or notice into the middle of another action (which is suspended or broken off by it), and thus is naturally described in an unconnected and abrupt manner. (*Hartung* Partikellehre, ii. 335.)

(*a*) *Quum* takes the *indicative* when it simply marks the *time*, without carrying with it any notion of a *cause* or *occasion*.

'*When*' marks the time in this definite way, and is to be translated by *quum* with the *indicative*, when '*then*' might be substituted for it.

'It was night *when* he left the room,' = 'it was night: *then* he left the room.

(*b*) *Quum* takes the indicative when, though it *does* introduce a *cause* or *occasion* of what is stated in the principal sentence, it nevertheless describes *the time* in a very marked manner, referring to *tum, nunc,* &c., or some *noun* of *time* expressed or understood in the principal clause.

(*c*) *Quum* takes the indicative, when what is said in the principal clause is not only *contemporaneous* with the action expressed in the *quum* clause, but is actually *included* in it.

When a '*when*' clause stands in this kind of close relation to its principal clause, *the participial substantive* under the government of '*in*' may generally be substituted for it.

'*When* you *censure* them, you censure me.'

'In censuring them, you censure me.'

(*d*) There are two less common meanings in which *quum* goes with the *indicative*:

(1) When it means '*since*' of time.[m]

(2) When it is equivalent to *quod*, after *gaudeo, gratulor,* &c.

489. The meanings in which '*quum*' always takes the subjunctive, are *since, inasmuch, as, although, whereas*. In the sense of '*when*' it takes the subjunctive, when the statement introduced by '*when*' is *also* the *cause* or *occasion* of what is asserted in the principal clause.

With the *imperf.* and *pluperf.* quum generally takes the subjunctive, though the notion of a *cause*, or even of an *occasion*, is hardly, if at all, perceptible. 'Quum Agesilaus *reverteretur* . . . decessit.'* (*Corn. Nep.* I. 8, 6.)

490. (*a*) Jam ver appetebat, *quum* Hannibal ex hibernis *movit*, *The spring was already drawing on* when *Hannibal* moved *from his winter quarters*.

(*b*) Ager *quum* multos annos *quievit*, uberiores efferre fructus solet, *A field*, when it has lain fallow *many years, generally produces more abundant crops*.

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[m] Ex eo tempore quo. Obs. That the *pres.* is used. (See 490, *d*.)

* Or *quum* with the *indic.* of *imperf.* and *pluperf.*

(*c*) *Quum* in portum *dico*, in *urbem* dico, When I say *into the port, I say into the city.* (In saying into the port, I say, &c.)

(*d*) *Nondum* centum et decem anni sunt, *quum* de pecuniis repetundis a L. Pisone lata lex *est, It is not yet a hundred and ten years* since *the law about extortion* was carried *by L. Piso.*

Gratulor, *quum* tantum *vales* apud Dolabellum, *I congratulate you on your influence with Dolabella.*

491. (*a*) (*Eng.*) *In attacking one*, you attack all.
(*Lat.*) *When* you attack one, you attack all (*quum* with *indic.*).
(*b*) (*Eng.*) It is many years since he was first in my debt.[n]
(*Lat.*) There are many years, *when* he *is* in my debt.
(*c*) (*Eng.*) I congratulate you on your influence with Caius.
(*Lat.*) I congratulate you, *when* you *avail so much* with (*apud*) Caius
(*d*) (*Eng.*) I do not *like* to be abused.
(*Lat.*) I am not abused *willingly* (*libenter*).

492. VOCABULARY 67.

This being so; this being the case,	quæ quum ita sint.
Since,	quum (to denote *the ground* on which a judgment is formed); quoniam = quum, jam (used when the ground is an *acknowledged fact*[o]).
Not that—but,	Non quod—sed: non quod[p] (with *subjunct.*).
To be spoken ill of,	male audīre ('to hear ill').
Because,	quia; quod (with *indic.*, except where the subjunc. is required for some other reason.—*Quia* introduces a *strict cause* of the *effect*: *quod* the *conceived cause* or *ground* of an *action*).
I don't at all doubt,	nullus dubito.[q]
How insignificant,	quam nullus.
To congratulate,	grattŭlāri, gratulātus.

[n] Multi sunt anni *quum* ille in ære meo est.

[o] *Quando* is sometimes used in this sense; and also *quum*. 'Itaque, *quando* vestræ cautiones infirmæ *sunt* Græculam tibi misi cautionem.' (C. Fam. vii. 18.) 'Tu *quum instituisti*, ... scribe ad me.' (C. Fam. vii. 32.)—*Ut* has sometimes the meaning of *though*: '*ut desint* vires, tamen est laudanda voluntas.'

[p] For *non quod*, we often find *non eo* or *ideo quod*: but also *non quo*: all with *subj.* '*Not as if not*' is '*non quin.*'

[q] This expression belongs to the language of *common conversation*, not to books.

To take,	sūmĕre, sumps, sumpt.; căpĕre, io,[1] cĕp capt.
To take hold of,	prehendĕre, prehend, prehens.
To do well,	præclare făcĕre.

☞ The *subject of congratulation* stands in the *acc.* or in the *abl.* with *de* or *in*; or in the *indic.* with *quod*, for which *quum* is sometimes used (See 491, *c.*)

Exercise 72.

[With what mood may *interrogatives* be used in *oblique* appeals? (460, *e*)]

493. This being the case, I am unwilling to leave the city Cæsar, when he had conquered the Gauls (= *having conquered* the Gauls), returned to Rome. We know how insignificant the strength of men is. Who, when he sees this (= *seeing*, or *on seeing this*), would not make merry (*perf. subj.*) with you? Phocion was constantly poor, though he might have been very rich. Is it not several years since Caius was (first) in your debt? Is there any man who can be compared with Balbus? You do well in loving the boy (491, *a*). When I assert the one, I deny the other. He says that, if I had conquered the Gauls, he should have congratulated me on my victory. I congratulate you on your having recovered (*that you have recovered*). Does any man *like* to be ill spoken of? I will hold my tongue, not that I believe the man, but because it *makes no difference* to me. They cried out, 'Why did he advise this? might they depart a *finger's* breadth from the rule of honour?' They asked, 'Was not Caius nearer Rome than Labienus?' (question for *information*). They answer that we ought to *consult the interests* of those with whom we *have to live*.[27]

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494. VOCABULARY 68.

(Conjunctions that go with *subjunct.* only.)

As if,	quasi = quam si (relating to *manner*), tanquam[2] = tam quam (relating to *degree*; 'just as if').

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[1] *Sumimus* quo utamur: *capimus* quod habeamus; *prehendimus* quod teneamus. (D.) Sumere (*to take* of my own *free will* and *choice*) is generally spoken of something that we *may* appropriate: capere (*seize upon*) often denotes the taking what does not belong to us. (H.)

[2] *Also* velut si, velut, ac si (*and sometimes* sicut; *poetically* ceu). After *tanquam*, *si* is often expressed, and may always be understood.

Would that,	utinam.
O that!	O si!
Provided only,	dummŏdo (for which dum, modo are used separately—'*not*,' after these words is '*nē*').
It is nearly the same thing as if,	perinde fĕre est ac si.
As if forsooth,	quasi vero.
Perhaps,	forsĭtan (often with *perf. subj.*).

495. ☞ With these words the general rule for the sequence of tenses (40) is to be observed. The English would mislead us.

Pugnat, quasi *contendat, He fights as if he* contended, *or* were contending, &c.

Pugnavit, quasi *contenderet, He fought as if he* had been contending, &c.

496. With *utinam* the *prcs.* and *perf.* are used, if the thing wished is not to be *represented* (whatever it may *be*) as *impossible to be realized.* The *imperf.* and *pluperf.* express wishes that *are* (in the speaker's opinion) *impossible*, or *unlikely, to be realized.* '*Not*' after utinam is *regularly nē*, but very often *non.*

Exercise 73.

(Obs. In the principal clause the *ita* or *sic*,[1] to which *quasi* or *tamquam* refers, is often expressed.)

497. They saluted Caius' (just) as if he had been consul'. Many, *not to say* all, saluted Caius, as if he had been consul. Would that you were consul! Would that I had been engaged in that battle! Would that I had been able to avoid suspicion! Provided your word be kept, *I don't care a straw for* all the rest. Provided you do not break your word, I *don't care this for* all the rest. Would that the letter had not been written! Live with men as if the immortal gods saw you. (Insert '*sic*' in the princ. clause.) Speak with your friends, as if all men heard you. All men are calling upon me, as if forsooth it were my *business* to assist all men. Would that Varro himself would apply vigorously to my cause! Perhaps some one may say, that these things are too small *to be seen* with the naked eye (pl.). How few are there, who apply-vigorously to another man's cause!

[1] *Sic* relates more to something *preceding* and actually *given*: *ita* to something *following* and *supposed*. (R. and H.)

XXV.

§ 63. Antequam *and* Priusquam.

498. (*a*) When the principal verb is in the *present* tense, the verb in the clause with *antequam* or *priusquam* may be in the *pres. indicative* or *subjunctive*.

499. (*b*) When the principal verb is in the *future*, the dependent verb may be in the *future perfect*, or the *present subjunctive*; sometimes also it is found in the *present indicative*.

500. (*c*) When the principal verb is in a *past tense*, the dependent verb is either in the *perfect indicative* or in the *imperfect subjunctive*:—in the *perfect indicative*, if there is *no closer connection* between the two occurrences than *precedence in point of time*, what is stated in the subordinate clause being stated as an *actual occurrence*:—in the *imperfect* (or, if necessary, the *pluperfect*) *subjunctive*, when there *is* a closer connection between the two occurrences than that of *mere precedence in point of time*.

501. And, generally, *whenever* there is a *closer connection* between the two clauses than that of *mere priority* (whenever, for instance, it is stated or implied to be *necessary*, *proper*, or *designed* with a view to some *purpose*,[1] that the one action or event should precede the other); and whenever the two are contemplated as forming a *connected sequence*, the subjunctive should be used.

502. Obs. When the stress is on the *before*, *ante* or *prius* stands in the principal clause; either *early* in it (which is their most *emphatic* position), or just before the *quam*, but not forming one word with it. When they are thus *emphatic*, the verb being in past time, the *perf. indicative* is commonly used (rather than the *imp. subj.*): especially when a *negative* accompanies them: *non ante*, *nec ante*, *non prius*.

503. (*a*) Ante rorat quam *pluit*, *It drops before it rains*.

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[1] In the following passage Livy uses the *pres.* where we should rather have expected the *subj.* 'Sed ante quam *opprimit* lux majoraque hostium agmina *obsepiunt* iter . . . erumpamus' (xxii. 50). So too in Virgil: 'Sed mihi vel tellus, optem, prius ima dehiscat, | Ante, pudor, quam te *violo*,' &c. (Æn. iv. 25.) In *Nep.* iii. 2, the *imp. subj.* is used where there seems to be only the simple relation of *precedence in point of time*. 'Aristides interfuit pugnæ navali apud Salaminа, quæ facta est prius quam ille pœnâ (exsilii) *liberaretur*.'

Tempestas minatur antequam *surgat*, *A tempest threatens before it gets up.*

(*b*) *Antequam* aliquo loco *consedero*, longas a me literas non exspectabis, Till *I settle somewhere, you will not expect long letters from me.*

Antequam de republicâ *dicam*, exponam vobis breviter, &c.
Priusquam *respondeo* . . . dicam, &c., (Phil. ii. 3.)
Priusquam *conor* . . . . . proponam, &c., (iii. de Orat. 25.)

(*c*) Hæc omnia *ante* facta sunt, *quam* Verres Italiam *attigit*, *All these things were done before Verres reached Italy.*

Ducentis annis *ante quam* Romam *caperent*, in Italiam Galli transcenderunt, *The Gauls crossed over into Italy two hundred years before they took Rome.*

504. (1) (*Eng.*) A mortal body *must necessarily* die.
(*Lat.*) *It is necessary*, that a mortal body should die (Corpus mortale interire necesse est; *or* interest necesse est; *the* subj. *being governed by* ut *omitted*).
(2) (*Eng.*) There *is no living* pleasantly.
(*Lat.*) It *cannot be lived* pleasantly (jucunde *vivi* non potest).

505. VOCABULARY 69.

(The Prepositions PRÆTER, SECUNDUM)

PRÆTER, *beside; beyond, above* (of degree); *contrary to; besides; to say nothing of, except, but.*

Contrary to expectation,	præter expectationem.
Contrary to your custom,	præter consuetudinem tuam.

SECUNDUM (*from* sequi), 'following.' *Along; after* (of time); *after, next to; according to; in favour of* (with verbs of *judging*, &c.).

He made a decree in your favour, secundum te decrevit.

Exercise 74.

[How are questions of *appeal* to be translated in oblique narration?]

506. I will not leave the city before I have had an interview with Caius (*b*). Before I set out, I had an interview with Balbus (*c*). He answered that, before he set out, he had an interview with Cæsar. There is no living pleasantly, unless you live (*impers. pass.*) according to nature. Under the guidance of nature there is no going wrong. Contrary to expectation, the

Prætor *has made a decree in favour of Caius*. They exclaim, 'Are not hidden dangers always the most difficult to avoid?' Who *can deny*, that the Prætor has made a decree in your favour? *This being the case*, I have no doubt that the Prætor will make a decree in your favour. This being the case, the world *must necessarily* be governed by some wise mind. Virtue must necessarily hate vice. *I am not so foolish as to deny* (486, *i*) that virtue and vice are contrary to each other. If I had not believed Caius, I should never *have put myself in their power*. Who is there who denies this?

XXVI.

§ 64. *Dum, Donec, Quoad,* &c.

507. (*a*) *Dum, donec, quoad* (= *until, till*) take the *indicative* when they merely *mark the time* up to which the action or state is to be continued.

508. (*b*) *Dum, donec, quoad* (= *until, till*) take the *subjunctive*, when that up to which the action or state is to be continued, is to be represented, not as a *fact*, but only as what *may possibly* occur; especially when it is itself *the object pursued*.

509. (*c*) Dum, *whilst*, takes a *present indicative* even when the principal verb is in a *past tense*.

> This arose from an endeavour to represent duration in a vivid manner. A past tense is occasionally found, e. g. 'qui *dum veritus est*, non vidit.' (*Cic. ad. Att.* i. 16.) 'Quæ divina res *dum conficiebatur*, quæsivit,' &c. (*Nep. Hann.* ii.)

510. *Dum, donec, quamdiu, quoad*[a] (= *as long as*) take the *indicative*.

511. (*a*) Epaminondas ferrum in corpore retinuit, *quoad renuntiatum* est vicisse Bœotios, *Epaminondas retained*

[a] In the sense of '*whilst*,' '*as long as*,' *donec* always denotes a space of time carried on to such a *termination*: *dum* denotes this, but more with reference to the *space itself*, than to its *termination*. *Quoad* marks the continuance of the time *quite up to* the point mentioned: it relates to a *demonstrative* expressed or understood in the principal clause. When the statement introduced by *whilst* is the *cause* or *occasion* of what follows, *dum* should be used.

the spear in his body, *till it was reported to him that the Bœotians had conquered.*

(b) Differant, *donec defervescat* ira, *Let them put off* (the purpose of taking revenge) *till their anger cools.*

(c) *Dum* Romani ea *parant* . . . jam Saguntum *oppugnabatur, Whilst the Romans were making these preparations, Saguntum was already besieged.*

512. VOCABULARY 70.

After	postquam; *sometimes* posteaquam.
Before,	antequam
As soon as,	ut primum; quum primum; simul ac, *or* atque: (with *indic.*)
When = as soon as,	ubi; ut; (with *indic.*)
(Adverbs of *place* with *genit.*)	
Where in the world are you?	ubi terrārum es?
Where in the world are we?	ubi gentium sumus?
To such a height of insolence,	eo insolentiæ.
To what a degree of madness,	quo amentiæ.
As far as I can,	quoad ejus facere possum (where the *genit.* 'ejus' relates to the preceding proposition).
As far as can be done; as far as possible.	quoad ejus fieri potest.
To meet,	obviam (with the *dat.*: obviam, from ob, via).
To march against the enemy,	obviam ire hostibus.
Nearer,	prŏpius (with *dat.* or *acc.* (see 211) So proxime).
(Adverbs of *quantity* with *genit.*)	
Enough,	sat, *or* satis,[v] of what is *really* enough: affatim of what a given person *thinks* or *feels* enough. Affatim = ad fatim, 'to satiety;' fatis an old substantive from the same root as fatisco, fatigo, and fastidium. (D.)
Abundantly,	abunde.
Abundance of timber,	abunde materiæ.

513. (*Eng.*) *In addition to this,* he was blind.
(*Lat.*) *There was added to this, that* he was blind (Huc *accedebat, ut* cæcus *esset.* With a *pres.* tense, accedit).

514. ☞ With the adverbs meaning '*as soon as*,' the English *pluperfect* should be translated by the *perfect.* In *this* sense, postquam '*after*' is usually

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[v] *Sat* before polysyllables, *satis* before dissyllables. (*Baumgarten Crusius* ad Sueton.)

followed by the *perfect* indicative. (See note [s], page 114.) When the *pluperf.* is used, the succeeding action is generally not represented as *following* the other *immediately*: e. g. *P. Africanus, post eaquam bis consul et censor fuerat, L. Cottam in judicium vocavit* (Cic. Div. in Cæc. 21): this however is not always the case: e. g. Nep. Lysand. 4 (*end*): *post quam de suis rebus—dixerat,—librum—tradidit.* When *continued* states or *repeated* actions are described, the principal verb being in the *imperfect*, the *imp.* or *pluperf.* is used. 'Simulac se *remiserat* .... *reperiebatur.*' (*Nep. Alcib.* 1.) (Z.)

Exercise 75.

[How are questions of *appeal* to be translated in direct narration? 427$_r$ *c.*]

515. As long as he was in the city, I opposed his designs. Men, whilst they teach, learn. Who can deny that men learn whilst they teach? As soon as the business is finished,[98] I shall wait upon Caius. As soon as the business was finished *satisfactorily*, he waited upon Caius. Wait till Caius returns.[98] *Let me know* where *in the world* you are. Men have now arrived (*impers. pass.*) at such a height of madness, that P whilst all men *consult their own interests*, no man *provides for the interests of his country*. It is the *part* of a wise man, as long as he lives, to prefer virtue to all things. *In addition to this*, he was *lame of one leg*. *How few are there* who provide-for-the-interests of their country! He persuaded the Athenians to *march against* the enemy. Wait at Rome till you recover. The business is *too difficult to be* finished by any[w] body. *It is not every body who can* finish such[100] a business in a few days. We learn many things *whilst we are playing*. Have we (*then*) need of some Greek master *to teach us*[108] *to play upon the lyre?* Let us neither ask what is disgraceful nor do it P when we are asked.

XXVII.

§ 65. *Quod.*

516. '*That*' is expressed by '*quod*,' when it introduces the *ground* of a former *statement*, or the *explanation* of a *term* in a former proposition; especially when it refers to a *demonstrative* pronoun or adverb expressed or implied.

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[w] Show the *ambiguity* of this sentence by translating it in two ways.

Such pronouns and adverbs are *id, hoc, illud: eo, ideo, idcirco, propterea, interea, ita, tam, sic, &c.*

517. Verbs of the affections (*rejoice, grieve, wonder,* &c.,) are followed by *quod,* or by the *accusative* with the infinitive.[x]

518. *Quod* takes the *indicative,* except when it introduces the *ground of another person's judgment* or *conduct;* when it takes the *subjunctive* (by 461).

Of course it must be followed by the subjunctive in *oblique narration:* and it must be remembered that when an *acc.* with *infin.* follows a *verb* of *saying,* &c., the narration *is* oblique.

519. The *ground* of an accusation is, of course, in the subjunctive (by 461); so also the reason for which *another person praises* or *blames* any body.

520. '*Quod*' with a verb is often the proper way of translating the *participial substantive* under the government of a preposition.

(1) (*Eng.*) He accused him *of having betrayed* the king.
(*Lat.*) He accused him, *that he had betrayed* the king (*quod* with *subj.*).

(2) (*Eng.*) *His having spared* the conquered, is a great thing.
(*Lat.*) *That he spared* the conquered, is a great thing.
(or) *That* (or, *this*) that he spared the conquered, is a great thing.[y]

(3) (*Eng.*) He *praised* (or *blamed*) him, *for having done* this.
(*Lat.*) He *praised* (or *blamed*) him, *that he had* done this.
(*Quod* with *subj.*: the *indicative* would intimate that the *narrator* believed him to *have actually done* it.)

(4) (*Eng.*) Many persons admire poems *without* understanding them.
(*Lat.*) Many persons admire poems, *nor* understand them.
(neque intelligunt.)

(5) (*Eng.*) You cannot be ruined *without* ruining others.
(*Lat.*) You cannot be ruined *so as not* to ruin others.
(*ut non*[z] with *subj.*)

521. VOCABULARY 71.

To be praised; grieve for,	{ dŏlēre[a] dolu, dolĭt, (with *acc.* or *abl.* with *de*).	

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[x] *Quod,* introducing the statement as a *fact,* is naturally better suited to the *past* than to the present. 'Gaudeo *quod scripsisti*' is better than '*te scripsisse.*' (Z.) With verbs that express an *emotion* or *feeling* (*gaudeo, doleo, miror*), the *acc.* with *inf.* is the more common: with those that express the *manifestation* of an emotion or feeling (*laudo, reprehendo, accuso, misereor, gratias ago, gratulor, consolor*), *quod* is *preferred.* (Z., 8th ed.)

[y] Magnum est *hoc, quod* victor victis pepercit.

[z] Or '*quin*' if the sentence is of a negative character.

[a] *Dolere* is to *feel pain* or *sorrow; mærere* is to *show* it by outward signs that

Grieve; grieve for,	mœrĕre, mœstus (with *acc.* or *abl.*).
To mourn; bewail,	lūgĕre, lux, luct.
To be glad,	lætāri, lætatus.
To rejoice,	gaudēre,[b] gāvīsus sum.
Exceedingly,	vehementer.
To recruit oneself,	se refĭcĕre.

(The Preposition DE.)

DE, *concerning, about; down from; from* (Cicero has, audire *de* aliquo: so ĕmere, conducere *de* aliquo): *of*, with partitives: *by* or *according to*, of advice (de consilio meo); with words of *time*; &c.

In the middle of the night,	mediâ de nocte.
By night,	de nocte.
Late at night,	multâ de nocte.
On purpose,	de industriâ.
To know a man by face,	de facie nosse.
Unexpectedly,	de improvīso.

Exercise 76.

[In sentences dependent on an *infin.*, what tenses are sometimes found instead of the *imperf.* and *pluperf.* subj.? 469, *d.*]

522. Know that I do not know the man even by face. I am exceedingly glad that you have finished the business to your satisfaction. I rejoice that you have *obtained a triumph for a victory over the Gauls*. I shall wait at Rome till I recruit myself. He answered that he was going to remain at Rome till he had recruited himself. I will not leave Rome before I have recruited myself. Caius praises the greatest poets *without understanding* them. I had rather be a good man *without seeming* (one), than seem one *without being* (so) [Translate with *ut*]. Would you prefer being wise *without seeming* (so), or seeming wise *without being so?* I did not fear that any one would grieve for the death of abandoned citizens. No one ever grieved more for the death

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are *involuntary*, arising from an *irresistible* feeling (and thus *mœrere* and *mœror* rise above *dolere* and *dolor*); *lugere* is to *show* it by *conventional* signs; to *mourn*. (D.)

[b] *Gaudere* is to *feel* joy; *lætari* is to *show* it by *joyful looks*, &c. (D.) Döderlein thinks Cicero mistaken when he makes *lætari* express an *exulting, triumphant* joy, *gaudere* a more temperate delight. But *could* Cicero be mistaken on *such* a point, involving no principle of etymology, but only a correct perception of the relative force of two words in common use? At all events, according to *Döderlein's* own explanation, *lætari*, expressing the *manifestation* of joy in consequence of an *irresistible feeling*, might be expected to rise above *gaudere*, just as *mœrere* above *dolere*.

of his only son, than he grieved for that of his father. Why should I[1] now bewail the life of men? This being the case, *what reason have* we[109] for bewailing the death of abandoned citizens? *How few are there*, who would bewail the death of Caius? They[2] set upon the enemy unexpectedly, and put them to flight. He did it in such a manner (*ita*) that it seemed to be done on purpose.

XXVIII.

§ 66. *The Roman Calendar.*

523. The Roman months were of the same number of days as the English months, but were differently divided.

524. The first day of the month was called the *Kalends* (Kalendæ): the *Nones* (Nonæ) fell on the *fifth* or *seventh*: the *Ides* (Idus, uum, f.) were always eight days after the *Nones*, that is, on the *thirteenth* or *fifteenth*.

525. In *March, July, October, May,*
The Nones were on the *seventh* day.
(And therefore the *Ides* on the *fifteenth*.)

526. Days between the Kalends and the Nones were reckoned by their distance from the Nones: those between the Nones and the Ides by their distance from the Ides: those after the Ides by their distance from the Kalends of the following month.

Hence a day after the fifteenth of *May*, would be such a day before the Kalends of *June*.

527. Suppose we take the *third of March*; this is a day before the *Nones* of March, which happens on the *seventh*. Now 7—3 = 4: but the Romans reckoned *both days in*, so that they would call the *third* of March *not the fourth*, but the *fifth* day before the Nones.

528. To suit this Roman way of reckoning, we must subtract the given day from the *number of the day* on which the Nones or Ides fall *increased by one*. If the day be one before the Kalends, we must subtract from *the last day* of the month *increased by two*. If the remainder be *two*, the day will be *pridie*; because the day the Romans would call the *second day before*, was '*the day before*,' as we speak.

529. Thus take the 3rd, 9th, 23rd of June:

(1) In June the Nones are on the *fifth*: therefore three must be subtracted from (5 + 1 =) *six*; and the remainder being 3, the day is 'the third day before the *Nones* of June.'

(2) In June the Nones being on the fifth, the Ides are on the *thirteenth*, and the subtraction must be from *fourteen*. Hence subtract 9 from 14: the remainder being 5, the day is the *fifth* day before the Ides of June.

(3) Since June has *thirty* days, we must subtract from thirty-two. Hence substract 23 from 32; the remainder being 9, the day is the *ninth day before the Kalends of July*.

☞ (The adjective forms are used with the months,[e] and *Idus* is *fem.*)

530. To express *when?*

'On the third before the Kalends of March' is by rule '*die tertio* ante Kalendas Martias,' which was shortened by the omission of *die* and *ante* into '*tertio Kalendas Martias*' or 'iii. *Kal. Mart.*'

But another form is used (almost exclusively) by *Cicero* and *Livy*; this form is '*ante-diem tertium Kalendas Martias*' shortened into 'a. d. iii. *Kal. Mart.*,' a form which cannot be explained *grammatically*.

This *ante-diem* came to be treated as an indeclinable substantive, and the prepositions *ad*, *in*, *ex*, were prefixed to it, as to other substantives of time.

531. [*When? on what day?*]

Natus est Augustus *ix. Kalendas Octobres*, *Augustus was born on the twenty-third of September* (32—9=23.)

Claudius natus est *Kalendis Augustis*, *Claudius was born on the first of August.*

Claudius obiit (*or* excessit) *iii. Idus Octobres*, *Claudius died* on the thirteenth of October (16—3=13.)

Meministine me *ante diem* (a. d.) *xii. Kalendas Novembres* dicere in Senatu? *Do you remember that I spoke in the Senate on the 21st of October?* (33—12=21.)

[*Against* or *by* such a day: *for* such a day.]

Consul comitia *in ante diem tertium Nonas Sextiles*

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[e] These forms are, Januarius, Februarius, Martius, Aprilis, Maius, Junius, Quintilis (*or* Julius), Sextilis (*or* Augustus), Septem-, Octo-, Novem-, Decembris.

(= Augustus[d]) edixit, *The Consul fixed the elections by an edict for the third of August* (6—3=3.)

In *ante dies octavum et septimum Kalendas Octobres* comitiis dicta dies, *The time of the elections is fixed for the twenty-fourth and twenty-fifth of September* (32—8=24).

Capuam venire jussi sumus *ad Nonas Februarias*, *We are ordered to come to Capua* by the fifth of February.

532. VOCABULARY 72.

Elections,	comitia, ōrum (properly, 'the assembling of the people' for the purpose of electing the consuls, &c. &c.).
To my election,	ad mea comitia (i. e. to the meeting at which I am to be elected or rejected).
To suffer,	sĭnĕre,* sīvi, sĭtum; păti, ior, passus.
To lose flesh,	corpus amittĕre.
To stay (in a place),	commorari.
To compel,	cōgĕre, coēgi, coactum.
The day before the Ides,	prīdie Idus: *or* pridie Iduum.
To fix by edict,	edīcere (with *acc.*).
It is worth while,	operæ pretium est.

533. (*a*) (*Eng.*) *Instead of reading*, he is at play.
(*Lat.*) He is at play, *whereas he ought* to read (quum *debeat*).
(*b*) (*Eng.*) *Instead of growing* rich, he is growing poor.
(*Lat.*) He is growing poor, *whereas he might* grow rich (quum *posset*).

534. (*c*) (*Eng.*) *Far from thinking this*, I hold, &c.
(*Lat.*) *It is so far off that* I should think this, that I hold, &c. (tantum abest ut—ut,[e] &c.)

Exercise 77.

535. Tiberius died on the sixteenth of March. Nero was born

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[d] The months of July and August were called *Quintilis*, *Sextilis* respectively, (= the *fifth* and *sixth* month, reckoning from *March*, the old beginning of the year,) till those names were exchanged for *Julius* and *Augustus* in honour of the first two Cæsars.

* *Sinere* is properly '*to let go*,' '*not to stop*,' *pati* is, '*not to prohibit*:' *sinere* has for its *immediate object the person acting*, *pati* the *action itself*: *sinere* is *commonly*, though not exclusively, followed by *ut* with the subj.: *pati* by the *acc.* with *infin.* (D.)

[e] Tantum abest ut nostra miremur, ut . . . . nobis ipse non satisfaciat Demosthenes. Sometimes the second *ut* is omitted, the clause having *vix* or *etiam*: 'tantum abfuit ut inflammares nostros animos: somnum vix tenebamus.' (Cic. Brut. 90.)

on the fifteenth of December. Caius was born on the fifteenth of October. Balbus died on the twelfth of August. Vitellius was born on the 24th of September; or, as some (say), on the seventh of September. The Consul has fixed (by edict) the elections for the 21st of July. I believe that the elections will be fixed for the ninth of April. *Say* that I shall *not* be angry with him, if he does not come[98] to my election. I am compelled to stay here till I recruit myself: for I have lost both flesh and strength. There are some who think that the elections will be fixed for the ninth and tenth of July. Instead of being with me, he is at his own house. Instead of being very rich (as he might have been), he is very poor. Instead of applying vigorously to the affair, he is gone into the country. I am so far from praising, that I can scarcely restrain myself from calling you a betrayer of your country. I am so far from believing *any* body (*no matter who he may be*), that I scarcely believe you. I was so far from being ill spoken of, that all men praised me. There were some who laughed.

XXIX.

§ 67. *Connection of Propositions by the Relative. Imperative forms.*

536. Any *relative* pronoun or adverb may be used for the corresponding *demonstrative* with the conjunction *and* (and sometimes, *but, for, therefore*, &c.)

537. When in English such a clause as '*they say*,' '*as—says*,' &c., is inserted parenthetically in a relative sentence, the verb of this clause should generally be made the principal verb of the relative clause in Latin, the other verb being put in the infinitive.

538. When in English the relative pronoun is separated from its verb by another clause, which contains a demonstrative pronoun, the relative should be expressed in *that clause* in Latin, and the demonstrative be expressed or understood in the other.

539. The imperative may be expressed by several circumlocutions:

(1) The imperat. of *command* by *cura ut* (take care to), *fac ut* (or *fac* only) with *subj.*

(2) The imperat. of *prohibition* by *cave* with *subj.* (governed by *ut* omitted), or *noli* with *infin.*[f]

540. (*a*) (*Eng.*) Two and two make four: *and* if *this* is granted, &c.
(*Lat.*) Two and two make four: if *which* is granted, &c.

(*b*) (*Eng.*) Caius, *who, they say*, was killed at Lugdunum.
(*Lat.*) Caius, *whom* they report to have been killed, &c.

(*c*) (*Eng.*) Crassus, who, as Lucilius tells us, never laughed but once.
(*Lat.*) Crassus, *whom* Lucilius *reports to have* never *laughed* but once.

(*d*) (*Eng.*) Narratives, by *which*, when we read *them*, we are affected.
(*Lat.*) Narratives, *which* when we read, we are affected.

(*e*) (*Eng.*) Success with *which*, if *it* should fall to our lot, we should be dissatisfied.
(*Lat.*) Success, if *which*[g] should fall to our lot, we should be dissatisfied.

(*f*) (*Eng.*) I did this; *and* if you had not thwarted me, &c.
(*Lat.*) I did this; *whom* if you had not thwarted, &c.

541. [C. XXXV.] ☞ '*Will*' and '*would*,' '*will not*' and '*would not*' are often principal verbs, to be translated by *velle* and *nolle* respectively.

They are to be translated when for

will,	*would*, we may substitute
is (are, &c.) *willing*,	*was* (were, &c.) *willing*.

542. Vocabulary 73.

(Phrases with E, EX; PRÆ, PRO, IN.)

To have a pain in my feet,	ex pedibus laborāre, *or* dolēre.
To cook with water,	ex aquâ cŏquĕre; cox, coct.
From a wall,	ex muro.
Opposite, over-against,	e, not ex, regiōne.*
To be tired with a journey,	e viâ languēre.
To live according to nature,	e naturâ vīvĕre.
From the heart,	ex animo (in sincerity).
It is for my interest,	e re meâ est.[h]
(To place) on a table,	in mensâ.
For = owing to, especially of obstacles,	præ (with *abl.*).
In comparison with him,	præ illo.
Safe,	salvus, a, um; incolumis, is, e.[i]

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[f] *Cura ut* quam primum *venias*. *Fac* animo forti, magnoque *sis*. Cave putes, *or* noli putare.—Such forms in English are, '*take care* to,' '*be sure you*,' '*mind you*,' &c.

[g] In Latin, the relative must stand before *si*.

* Another noun will, of course, follow *regione* in the *gen.*

[h] So, e republicâ est.

[i] A person is *tutus* when he *is* in safety; *securus* when he *believes* himself to

Pro virili parte, according to one's duty or power as an individual (*not* 'with all one's might'); as far as an individual can.

Pro re natâ (according to the thing that has arisen) = according to *circumstances*.

Pro eo ac *mereor, according to my deserts.*

Exercise 78.

543. *I for my part* wished this: *and* if Pompejus had **not** envied me, the republic would now be safe. Philosophy teaches that the world moves; *and* if *this* be true, we also must necessarily move. Who can deny that this is for my interest? The gods will requite me according to my deserts. Is it not certain, that the gods will requite you according to your deserts? I am sorry that you have a pain in your head. If you had done this, I should have praised you from my heart. You will not be able to see the sun for the multitude of our javelins. Caius, being tired of his journey, was killed by his slave. They answered that they *would* receive us. Did he not answer that he would not receive us? *Do not think* that the soul is mortal. Take care to finish the business to my satisfaction. Do not think that every man can command himself. Be sure to come to my assistance as soon as possible. Who will deny that these things are for the interests of the republic? I cannot speak for sorrow. Be sure not to impute this to me as a fault. Be sure not to hurry. Be sure not to believe that it is necessary to make haste; *for*, if you believe *this*, it is all over with us. The moon is eclipsed, when it is opposite to the sun. May I not determine what should be done according to circumstances? It is the part of a good citizen to defend the republic as far as an individual can. Benefits, *for which*, if you confer *them* upon me, I will prove myself grateful (*memor*). You may eat the food P which is placed on the table. He says that he will not eat the cheese P which is placed on the

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be so, and is *without care* (se-curus) or *anxiety* on the subject. Hence 'Ne si: *securus*, qui non est *tutus* ab hoste.' Of *salvus, sospes, incolumis,—salvus* says the least (as it properly relates only to (*existence*); *sospes* more, as it points to the protection of a higher power; *incolumis* the most of all, as it excludes not only *annihilation*, but even the supposition of any *injury* or *attack*.

table. I shall do what appears[96] best to be done according to circumstances. There were some who could not speak for sorrow.

XXX.

§ 68. *On the Roman way of reckoning money.*

544. The Romans reckoned their money by *sesterces :* and by *nummus,* when it means a *coin, sestertius* is always meant.

d. q.

545. A *sestertius* (= 1 3½ *or* 3½ cents) was not quite equal to *twopence* English money.

A *sestertium* = a *thousand* sestertii: it was the name of a *sum,* not of a *coin.*

546. *Sestertii* and *sestertia* are used quite regularly with numeral adjectives: but *sestertium* in the singular is used in a very peculiar way with numeral adverbs.

547. ☞ With numeral adverbs *sestertium* means so many '*hundred thousand sesterces.*'

Hence Sestertium *semel* * = 'a hundred thousand sesterces.'
Sestertium *decies* = *ten* 'hundred thousand sesterces' = a million sesterces.
Sestertium *vicies* = 20 'hundred thousand sesterces' = two million sesterces. &c. &c.

Obs. With numeral adverbs *below* '*ten times,*' so many *hundred thousand sesterces* are meant.

With numeral adverbs *above* and *multiples* of 'ten times,' throw away the cipher from the units' place, and you have the number of '*millions of sesterces.*'

Thus, if 'sestertium *sexcenties*' were the sum; throwing away 0 from the units' place of 600, we have '60 *millions of sesterces*' for the sum.

	£.	s.	d.	
* A sestertium =	8	1	5½	= $38 68.
Sestertium semel =	807	5	10	= $3873 60.

Sestertium *decies, centies, millies,* &c. (that is, the multiples of *semel* by 10) are got approximately by this rule:—For every cipher in the proposed multiple add to the *right hand* of 807 one figure taken (successively) from the *left hand* of the series 291666 continued *ad infinitum.* Thus to get *sestertium millies,* since 1000 has 3 ciphers, I must add 3 figures (291) taken from the left hand of the given series to the right hand of 807. Hence *millies sestertium* = 807291 = nearly $4,000,000 in *whole* numbers.

With intermediate numerals, the sum is easily obtained by these rules: Sestertium *ter* vicies = '2 *million*, 3 *hundred thousand sesterces*.'

548. In this construction *sestertium* is declined:

Sestertium vicies, two million sesterces.

Sestertii vicies, of two million sesterces, &c.

549. In turning the number of sesterces into Latin, remember that to the *numeral* before '*millions*' I must add a cipher in the *units'* place (in other words, multiply it by 10) to get the *numeral adverb*, that is to go with *sestertium*. Thus in '2 million sesterces,' by adding a cipher in the units' place to 2, I get 20, and *vicies* is the adverb required.

550. (*a*) *Sex millibus* ædes conduxit, *He hired a house for* six thousand (sesterces).

(*b*) *Sex sestertia* persolvit, *He paid* six thousand sesterces.

(*c*) In *sestertio vicies* (splendide se gerens), On a fortune of two million sesterces.

551. VOCABULARY 74.

Inheritance,	hærēditas, ātis, *f.*
To keep up a certain state,	splendide se gerĕre; gess, gest.
A freedman,	lĭbertīnus, i, *m.* (but if spoken *in reference to his master*, lĭbertus. Thus Brutus's libertus is *one of the class* libertini).
Descended from,	oriundus:—'*nati* Carthagine, sed *oriundi* ab Syracusis; 'born at Carthage, but of Syracusan extraction;' or 'descended from a family that had formerly lived at Syracuse.'
Meanly,	sordĭde.

Exercise 79.

552. He kept up a certain state with a fortune of three million sesterces. With a fortune of two millions of sesterces he kept up more state than Caius, who had received 10 millions from his father. Caius, the freedman of Brutus, left more than[k] 15 thousand sesterces. That you, with a fortune of 10 millions, should live so meanly! Caius, who was of Syracusan extraction, sent Brutus two hundred thousand sesterces as a present. On the

[k] With *amplius*, *plus*, *minus*, &c. quam is often omitted; the noun standing in the case it would have stood in, if *quam* had been expressed. *Sometimes* however the *ablat.* follows these adverbs.

23rd of November, Balbus sent me as a present twenty thousand sesterces. He gave them three thousand sesterces a-piece. From this inheritance Atticus received about ten million sesterces.

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§ 69. *On the division of the As: the method of reckoning fractions, interest, &c.*

553.

As		
Deunx		$\frac{11}{12}$
Dextans	$(\frac{10}{12} =)$	$\frac{5}{6}$
Dodrans[1]	$(\frac{9}{12} =)$	$\frac{3}{4}$
Bes (bessis)	$(\frac{8}{12} =)$	$\frac{2}{3}$
Septunx		$\frac{7}{12}$
Semis (semissis)	$(\frac{6}{12} =)$	$\frac{1}{2}$
Quincunx		$\frac{5}{12}$
Triens	$(\frac{4}{12} =)$	$\frac{1}{3}$
Quadrans	$(\frac{3}{12} =)$	$\frac{1}{4}$
Sextans	$(\frac{2}{12} =)$	$\frac{1}{6}$
Uncia		$\frac{1}{12}$

} of an *As*.

554. These words were used to express the *fractions* set down opposite to their names.

555. The same division was used in reckoning the interest of money, which was due *monthly*. *Asses usuræ = one As* per month for the use of a *hundred*. This was also called *centesimæ* usuræ, because in 100 months a sum equal to the whole principal would have been paid.

Asses or centesimæ usuræ = 12 per *cent.*

Deunces	usuræ	11
Dextantes		10
Dodrantes		9
Besses		8
Septunces		7
Semisses		6
Quincunces		5
Trientes		4
Quadrantes		3
Sextantes		2
Unciæ		1

Binæ centesimæ = 24 per cent. and so on.

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[1] Dodrans = de-quadrans.

556. (*a*) Statura ejus quinque pedum et *dodrantis* fuit, *His height was five feet and* three-fourths (*five feet* nine).

(Eum) hæredem fecit *ex dodrante, He left him heir* to three-fourths of his estate.

(*b*) *Assibus usuris* grandem pecuniam collocavit, *He invested a large sum of money* at 12 per cent.

Exercise 80.

557. Caius, the freedman of Balbus, has been made heir to one half of his estate. He has left one Caius, of Carthaginian extraction, the heir to seven-twelfths of his estate; from which inheritance he will receive, I think, about six hundred thousand sesterces. The freedman of Brutus, who died at Rome on the third of August, has left nearly fifteen million sesterces; *and* it is thought that Caius has been left heir to half *his* estate. He is said to have lodged a large sum of money in the hands of[12] Balbus at 9 per cent.

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[12] *Apud* aliquem collocare.

TABLES FOR REFERENCE.

TABLE I.—GENDERS.

Obs.—*Mas.* exceptions are in *capitals*; *fem.* in the common type; *neut.* in *italics*

(Third Declension.)

Mas. terminations.

er, or, os,
es *increasing*,
o, *when not* do, go, io.

Principal Exceptions.

er) *cadāver* *uber*
iter *ver*
papāver *verber*
tuber
or) arbor
æquor
marmor
cor
es) compes requies
merces seges
merges teges
quies *æs*
os) cos
dos
os (ossis)
os (oris)
†*chaos*
†*epos*
†*melos*
o) caro
†echo

First Decl. *Fem.* except names of *men*.

Sec. Decl. (us, er) § *Mas.*—except
alvus
domus
humus
vannus
pelagus
virus
vulgus (also *n.*)

Fem. terminations.

do, go, io,*
as, is, aus,
x,
es *not increasing*
s *impure*
ūs *in hypermon.*

Principal Exceptions.

do) ORDO
CARDO
go) LIGO
io) MARGO (f) ‡
is) AMNIS LAPIS
ANGUIS(f) MENSIS
AXIS ORBIS
CASSIS(is) PANIS
COLLIS PISCIS
CINIS POSTIS
CRINIS PULVIS
ENSIS SANGUIS
FASCIS TORRIS
FINIS (f) UNGUIS
FOLLIS VECTIS
FUNIS VERMIS
IGNIS
x) CALIX
CODEX
CORTEX
GREX
POLLEX
SILEX (f)
†THORAX
VERTEX
es, parisyll. ACĪNĂCES.
BIDENS (*hoe*).
s impure) MONS
PONS
FONS
DENS RUDENS
†HYDRŌPS
as) AS ELEPHAS
vas (*vasis*)
fas
nefas

Neut. terminations.

c, *a*, *t*, *e*, *l*, *n*,
ar, *ur*, *ūs*,
ŭs monosyll.

Principal Exceptions.

l) SAL
SOL
n) LIEN
REN
SPLEN
PECTEN
ur) FUR
FURFUR
TURTUR
VULTUR
ūs) pecus (ŭdis)
LEPUS
ūs monosyllable) grus (*m*), sus (*m*), MUS.

Fourth Decl. (us) *Mas.* except
ācus
ĭdus (pl.)
manus
portĭcus
tribus

Fifth Decl. *Fem.* except
DIES (also *Fem.* in *sing.*)
MERIDIES.

* Words in *io* that are not *abstract* nouns are *mas.* e. g. PAPILIO, PUGIO, SCIPIO, SEPTENTRIO, STELLIO, UNIO (pearl), with the numeral nouns TERNIO, QUATERNIO, &c. † Properly Greek words.

‡ Those with (f), (m), are sometimes fem. and mas. respectively.

§ *Greek nouns in* ŏdus (exŏdus, methŏdus, *&c.*) *with* dialectus, dipthongus, *&c. are fem.*

These rules depend on the terminations; but some words have a particular gender from their *meaning*.

A. The names of *male persons* and *winds*, are masculine.

B. The names of *female persons*, *countries*, *islands*, *towns*, *plants*, and *trees*, are fem.

(*a*) But of *towns*, these are *mas.*

(1) Some in o (CROTO, HIPPO, NARBO, SULMO, PRUSĪNO): and

(2) All plurals in *i*; VEII, DELPHI.

These are neuter:

(1) All in *um*, or plur. *a*; (2) Those in *e* or *ur* of the third; *Praeneste*, *Tĭbur*.

(*b*) Of *trees* and *plants*;

(1) Those in *er* (and many in *us*) of the second are *mas.*:

(2) Those in *er*, *ur* of the third are *neut.*: *acer*, *siler*, *robur*, *&c.*

C. Several are *common*: *comes*, *conjux*, *custos*, *dux*, *hospes*, *juvenis*, *parens*, *princeps*, *sacerdos*, *&c.*

TABLE II.—*Formation of the Perfect and Supine.*

1. ☞ The first syllable of *dissyllable* perfects and supines is *long*, if the next syllable begins with a consonant.

(*a*) But *seven* perfects have *short* penult: bĭbi, dĕdi, fĭdi, scĭdi, stĕti, stĭti, tŭli.

(*b*) *Nine* dissyllable supines have *short* penult: dătum, cĭtum,* ĭtum, lĭtum, quĭtum, rătum, rŭtum, sătum, sĭtum.

(*c*) *Statum* from *sto* is long, but from *sisto* short; and the compounds of *sto* that make *stitum* have ĭ: as *praestĭtum*, from *praestare*. Though *nosco* has *nōtum*, its compounds that have *itum* have ĭ (cognosco, *cognĭtum*).

N. B. Verbs in italics have no supine.

II. FIRST CONJUGATION [properly a *contracted* conjugation; *ama*-o, *amo*].

(1) Most verbs of this conjugation form roots of *perfect* and *supine*, by adding *v*, *t*, respectively to the proper root.

[amo (ama-o); amāv-i; amāt-um.]

(2) Others change *a* into *u*; and form the sup. in *ĭtum*, after rejecting *a*. Crĕpo, crĕpui, crĕpĭtum. *So* cŭbo, dŏmo, frĭco (*also* frĭcātum), *mĭco*, sŏno, tŏno, vĕto, sĕco (sectum)—jŭvo, jūvi, jūtum? jŭvātum?

(3) Others form *perf.* in both of these ways.

Discrĕpo, discrepāvi *and* discrepui, discrepatum (?). So increpo (ui, ĭtum *preferred*); the compounds of *neco*, and the obsolete *plico* (fold).

(*But* supplĭco, duplĭco, multiplĭco, *only* āvi, ātum: explĭco, *explain*, reg.; *unfold*, ui, itum.)

(4) Irregular (with *reduplication*).

Do, dĕdi, dătum (*with* ă *in* dăre, dăbo, dăbam, &c.); sto, stĕti, stātum: *but* stāre, &c.

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* From *cieo*, to excite. Of the compounds several have *cīre*, *citum*, from the obsol. *cio*.

III. Second Conjugation.

Properly a *contracted* conjugation, but with the vowels open in the first pers. singular of the present tense. (Mone-o; mone-is = monēs, &c.)

(1) Most reject *e*, and form perfect and supine in *ui*, *ĭtum*.
(Mon-eo, mon-*ui*, mon-*ĭtum*.)

(2) But some retain *e*, and add *v*, in the perf.—eo, ēvi, ētum.
Deleo, delēvi, delētum. Fleo, neo, *and verbs formed from* oleo[a] (*make to grow*), pleo (*fill*), *and* sueo (*am accustomed*).

(3) Others form *perf.* from root of *present*, lengthening the *vowel* (if short), when pres. ends in a single consonant.
Căveo, cāvi, cautum: fāveo.
Fŏveo, fōvi, fōtum: mŏveo, voveo: *păveo*, *ferveo* (and ferbui); *Conniveo*, nivi *and* nixi.
Prandeo (pransum), vīdeo (vīsum), sĕdeo (sessum), *strīdeo*.[b]

(4) Others form perf. in *si*.
(*a*) *p* sounds. (*Any* p[c] sound with *s* = *ps*; but *bs* sometimes = *ss*.)
Jubeo, jussi, jussum; sorbeo, sorpsi, sorptum.
(*β*) *k* sounds. (The *k* sound, if *impure*, is thrown away before *s*. *Any k* sound with *s* = *x*: *qu* is to be treated as a *k* sound.)
Mulceo, mulsi, mulsum. *Algeo*, indulgeo (indultum), *fulgeo*, *mulgeo*, tergeo, *turgeo*, *urgeo*, torqueo (tortum).
Augeo, auxi, auctum: *luceo*, *frigeo*, *lugeo*.
(*γ*) *t* sounds. (*t* sound thrown away before *s*.)
Ardeo, arsi, arsum; rideo, suadeo.
(*δ*) Liquid verbs. (*r* thrown away before *s*.)
Maneo, mansi, mansum: hæreo.
(*ε*) With *reduplication*. (*t* sound thrown away before *s*.)
Mordeo, mŏmordi, morsum: pendeo, spondeo, tondeo.
(*ζ*) Neuter passives: audeo, ausus sum; gaudeo, gavīsus sum; soleo, solĭtus sum.
(*η*) The following have perf. in *ui*, but do not form their supines in *itum*.
Doceo, doctum; teneo, tentum; misceo, mixtum *and* mistum; torreo, tostum; censeo, censum; recenseo, recensum *and* recensĭtum.

IV. Third Conjugation.

(1) Perfect in *i*, added to root of present.
(*a*) Acuo, acui, acūtum: arguo, *congruo*, imbuo, induo, luo (luiturus), *metuo*, minuo, *pluo*, ruo (rŭtum, ruitum), spuo, statuo, *sternuo*, suo, tribuo. Volvo, volvi, volūtum. *So* solvo.
(*β*) *t* sound thrown away before *s* in *sup*.
Mando, mandi, mansum; pando (passum, pansum *rare*), prehendo,

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[a] Some of which have *olesco* in pres. Aboleo, sup. *abolĭtum*: adolesco, *adultum*.

[b] *langueo*, *langui*; *liqueo*, *liqui* and *licui*

[c] Mutes with a *p* sound,

	smooth.	mid.	asp.
k —	c	g	(ch).
t —	t	d	(th).

scando; *and compounds of* cando (*kindle*), fando (*thrust*), in *cendo, fendo.*

(γ) Bĭbo (bĭbi, bibĭtum); cūdo (cūsum), *dĭgo, lambo, psallo, scăbo* (scabi), *sĭdo,* vello (vulsum: *also* vulsi), verro (versum[d]), verto (versum), vīso (vīsum).

(δ) (Short vowel of root *lengthened*—ă changed into ō in *perf.*)

Căp-io, cēpi, captum: făcio, jăcio, ăgo, ĕdo (ēsum), ĕmo (emptum), lĕgo (lectum), fŏdio (fossum), fŭgio (fugĭtum).

(ε) (*n* or *m*, by which the present has been lengthened from a *simpler root*, rejected.)

(retaining *short* vowel) findo (fĭd), fĭdi, fissum: scindo (scĭd).

(lengthening the vowel: *a* changed into *ē*.)

Frango, frag, frēgi (fractum); fundo, fud (fūsum); linquo, liqu, lic (līqui, lictum); rumpo, rup (ruptum); vinco, vic (victum).

Percello, percŭli, perculsum; sisto, stĭti, stĭtum.

(ζ) With reduplication.

Căd-o, cĕcĭdi, cāsum; cædo, cĕcīdi, cæsum; căno, cĕcĭni, cantum; crĕdo, crēdĭdi, crēdĭtum; pango (pag), pĕpĭgi, pactum: parco, pĕperci, parcĭtum *or* parsum; pario, pĕpĕri, partum; pello, pĕpŭli, pulsum; pendo pĕpendi, pensum; pungo, pŭpŭgi, punctum; *posco,* pŏposci; tango (tag), tĕtĭgi, tactum; tendo, tĕtendi, tensum *and* tentum; tundo tŭtŭdi, tūsum. So the compounds of *do; condo, abdo, reddo,* &c. *condĭdi, condĭtum,* &c.

(2) Perfect in *si.*

(η) *p* sounds. (☞ *Any p* sound with *s* is *ps*; with *t, pt.*)

Glūbo, glupsi, gluptum: nūbo, scrībo, carpo, rĕpo, scalpo, sculpo.

(θ) *k* sounds, including those in *h, qu,* and *ct.* (*Any k* sound with *s* is *x*; with *t, ct.*)

Cingo, cinxi, cinctum; sūgo, tĕgo, fingo (fictum), tingo, ungo: *ango* figo (fixum), jungo, lingo, mingo, mungo, *ningo,* pingo (pictum), plango, stringo (strictum), rĕgo, dīco, dūco, cŏquo, trăho,[e] vĕho. *Add compounds of* stinguo; exstinguo, restinguo.

Flecto, flexi, flexum, nexo (*also* nexui), pecto.

(ι) Liquid Verbs (assuming a *p* before *s*)

Cōmo, compsi, comptum; dĕmo, prōmo, sūmo, contemno.

(κ) *t* sounds. (*t* sound thrown away before *s*: vowel, if *short*, lengthened.)

Claudo, clausi, clausum; divĭdo, divīsi, divīsum: lædo, lūdo, plaudo, rādo, rōdo, trūdo: mitto (mīsi, missum).—*Compounds of* vādo

(λ) *k* sounds. (the *k* sound thrown away.)

Spargo, sparsi, sparsum; mergo, tergo.

(μ) *t* sounds. (*ds* changed into *ss*;) cēdo, cessi, cessum.

(ν) Liquid verbs. (*r, m* changed into *s* before *s*.)

Gĕro, gessi, gestum: ūro, prĕmo (pressum)

(ξ) *Compounds of* specio (*behold*) *ending in* spicio *make* spexi, spectum.

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[d] *verri, versum* poetical. Z.

[e] *h* seems to have had originally a *hard* sound. Thus *hiems* for *χειμών*, and *he* = *x* (*veh-si* = *vexi*).

Those in licio *from* lacio (*entice*) *except* elicio, *make* lexi, lectum.
Diligo, dilexi, dilectum: intelligo, neglĭgo.
Col-, e-, di-, se-, ligo, *with* perlego, prælego, *have perf.* lēgi.

(3) Verbs with perf. in *ui.*

(*e*) Without change of root.

ălo, ălui, ălĭtum (*and* altum): cŏlo (cultum), consŭlo (consultum), mŏlo; occŭlo (occultum), *vŏlo, nŏlo, mălo;* compounds of *cello* (rush; shoot forth); frĕmo, gĕmo, *trĕmo,* vŏmo, gigno, (gen, gĕnui, gĕnĭtum); răpio, răpui, raptum; *săpio,* elicio, *compesco, dispesco,* depso (*also* depstum), pinso (*also* pinsi, pistum); *sterto* (*also* sterti).—*Compounds of* sero (*to connect*), serui, sertum.

(*u*) With change of root.

Mĕto, messui, messum; pōno, pŏsui, pŏsĭtum; cerno,[f] crēvi, crētum; lino, lēvi (livi *rare*), lĭtum; sĭno, sīvi, sĭtum; sperno, sprēvi, sprētum; sterno, strāvi, strātum; sĕro, sēvi, sătum; tĕro, trīvi. trītum.

Cresco (cre), crēvi, crētum; nosco.

Pasco (pastum); quiesco, suesco.

(*p*) Verbs forming perf. in *xi*, as if they had roots ending in *k* sound or *h*.

Fluo, fluxi, fluxum; struo, structum; vīvo (victum).

(4) Perfect in *ivi.*

(*o*) Pĕto, pĕtīvi, pĕtītum: cŭpio, arcesso, capesso, lacesso, incesso

(5) Neuter Verb.

(*r*) Fīdo, fīsus sum (confido, diffido).

Fero, tŭli, lātum.
Tollo, sustŭli, sublātum.

V. Fourth Conjugation.

(1) Perfect in *i.*

(*a*) Venio, vēni, ventum; compĕrio, compĕri, compertum. *So* reperio.

(2) Perfect in *ui.*

(*β*) Sălio, salui, saltum; ăpĕrio, ŏpĕrio, ămicio (amicui?).

(3) Perfect in *si.*

Farcio, farsi, fartum; fulcio, haurio (hausi, haustum), raucio (rausum); sarcio, sepio; sancio, sanxi, sanctum; vincio; sentio, sensi, sensum.

VI. Deponents.

Second Conjugation. Fāteor, fassus; liceor, licītus; mĕreor, merītus: mīsĕreor, miserītus, misertus; reor, rātus; tueor, tuitus; vĕreor, verītus.

Third Conjugation. Adīpiscor, ădeptus: amplector, amplexus; complector, complexus; dīvertor, dīversus; (*so* prævertor, rĕvertor;) expergiscor, experrectus; fruor, fruitus *and* fructus; fungor, functus; grădior, gressus: invĕhor, invectus; iraseor, irātus; lābor, lapsus; lŏquor, lŏcūtus; mŏrior, mortuus; nanciscor, nactus; nascor, nātus:

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[f] Properly, *to separate.* In the sense of *to see,* it has neither perf. nor sup.

nītor, nīsus, nixus; obliviscor, oblītus; paciscor, pactus; pascor pastus; pătior, passus; prŏfĭciscor, profectus; quĕror, questus; sĕquor, sĕcūtus: ulciscor, ultus; ūtor, ūsus.

FOURTH CONJUGATION. Adsentior, adsensus: expĕrior, expertus; mētior, mensus; oppĕrior, oppertus; ordior, orsus; ŏrior, ortus.[c]

VII (☞ *sc* in verbs denotes the *beginning* of an action or state.)

Inchoatives in *sco* have no *perfect*, but that (in *ui*) of the *root*. This would hardly be considered *their* perfect, did not some of those formed from nouns take a perfect in *ui*, though no verb in *eo* occurs.

VIII. In compound verbs (1) *a*, *æ*, of the root often become *i*, sometimes *e*: (2) *e* of the root often becomes *i*: (3) the *reduplication* of the root is dropt, except in præcurro and the compounds of *posco* and *disco*.

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[c] The *present* follows the *third*; but 2 sing. *orīris* or *orĕris*.

TABLE

OF

DIFFERENCES OF IDIOM.

&c.

	ENGLISH.	LATIN.
1.	You and I, / Balbus and I,	I and you, / I and Balbus.
2.	*Says* that he has *not*[a] sinned.	*Denies* (*negat*) that he has sinned.
	Says that he has *never*, &c.	*Denies* that he has *ever*, &c.
3.	He promises *to come*.	He promises *that he will come* (*acc. with* inf.)
	He hopes *to live*.	He hopes *that he shall live* (*acc. with* inf.)
	He undertakes *to do it*.	He undertakes *that he will do it* (*acc. with* inf.)
	He pretends *to be mad* (16).	He pretends *that he is mad* (*acc. with inf.: pron.* expressed).
4.	To have a prosperous voyage.	To sail from (= *according to*) one's thought or intention (*ex sententiâ navigare.*)
5.	To my, his, &c. satisfaction: satisfactorily; successfully.	*Ex sententiâ.*
6.	To fight *on horseback*.	To fight from (*ex*) a horse.[b]
6*.	It is *a breach* of duty.	It is *against* (contra) duty.
7.	He sends the most faithful slave he has.	He sends the slave, *whom* he has the *most faithful*.
8.	He was *the first to do* this, / (*Or*) He was *the first who did this*. / *So*, He was the only one *who* did it.	He the first (person) did this (55).
		He *alone* did it (*solus fecit*).
9.	*Such* is your temperance, / Or, *With your usual* temperance.	*Which* is your temperance. / *Of which* temperance you are. / *For* (= in proportion to) your temperance (56).

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[a] Obs. *Says not* should not be translated by *nego* unless it is in answer to an *actual* or *virtual question*. When the *not* is closely connected with the following verb, it should be translated by *non*.

[b] *Ex equis*, if more persons than one are spoken of.

	ENGLISH.	LATIN.
10.	*As far as* I know.	*Which* I may know (quod secum).
11.	It's all over with . . .	It is done concerning (*actum est de*). .
12.	To *make* the same boast.	To boast the same thing (59).
	To *make* the same promise.	To promise the same thing (59).
	To *make* many promises.	To promise / To lie } many things.
	To *utter* many falsehoods.	
13.	To take by storm.	*To fight* a place *out* by force (per vim expugnare).
14.	That nothing . . .	Lest any thing (*ne quid*).
	That nobody . . .	Lest any body (*ne quis*).
	That never . . .	Lest ever (*ne unquam*).
	[This is only when 'that' introduces a *purpose*.]	
15.	No food is so heavy *as not to be* digested, &c.	No food is so heavy *but* (*quin*) *it may be digested*, &c.
	He is *so* foolish *as to* think, &c.	So foolish *that* he *thinks* (*ut*), 66, *d*.
16.	She *never* saw him *without* calling him, &c.	She never saw him, *but* (quin) she called him, &c.
17.	He could scarcely be restrained *from throwing*, &c.	He could scarcely be restrained *but that* (quin) he *should throw* (88).
18.	I left nothing undone to appease him.	I left undone (*prætermisi*) nothing *that* I should *not* (*quin*) appease him.
	I cannot but, &c.	I cannot do (any thing) but that (*facere non possum quin*), &c.
19.	I will not object *to your doing it*.	I will not object *but that* (*recusabo quin*) you should do it.
20.	It cannot be that the soul is not immortal (89).	It cannot be (*fieri*) but that (*quin*) the soul is immortal.
21.	Nothing prevents him from doing it.	Nothing prevents (*obstat*) *by which* he should *the less* do it (*quominus* faciat).
	So, nothing deters him from doing it.	Nothing deters him *by which* he should *the less* do it (99).
22.	It was *owing to you that* I did not succeed.	It stood through you by which I should the less succeed (*per te stetit quominus*, &c., 99).
23.	By sea and land.	By land and sea.
24.	To be within a very little of . . .	To be a very little distant *but that* . . .
	Or, But a little more and . . .	[minimum abesse (*impers.*) quin.]
	Not to be far from.	Haud multum / Haud procul } abesse.
25.	I almost think,[c] / I don't know whether, } &c.	Haud scio an; nescio an, &c.
26.	To take away any one's life.	To snatch away life to (= *from*) any one (vitam alicui eripere. 132).
27.	The city *of* Rome, the island *of* Cyprus.	The city Rome; the island Cyprus.
	He did this *as* (or *when*) Consul.	He Consul (= being Consul) did this.
28.	I may go.	To me it-is-permitted (*licet*) to go (124).
	I am permitted to go.	
	I *ought* to do it.	It behoveth me (*oportet* me) to do it.
	I *ought* to have done it.	It behoveth me (*oportuit*) to do it (126).

[c] *Haud scio an, nescio an, dubito an* may be followed by the *negatives*, *nemo*, *nihil*, *nullus*, *nunquam*, or by the forms that *follow* negatives, *quisquam*, *quicquam*, *ullus*, *unquam*. *Haud scio an nemo* approaches nearer to a denial than *haud scio an quisquam*. (G.)—But Cicero and his contemporaries never omit the negative. (*Matthiä*, *Hand*, &c.)

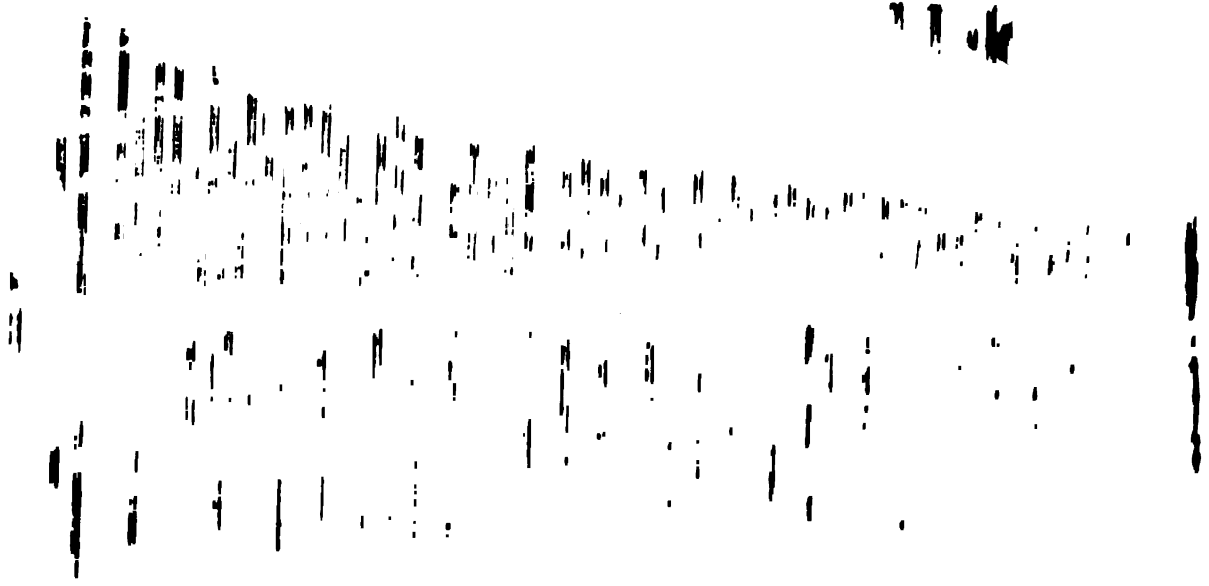
ENGLISH.	LATIN.
29. I am at leisure to read.	There-is-leisure (*vacat*) to me to read (154).
30. I have *need* of food.	(1) There is to me a business with food (*prep.* omitted). (2) Food is a business to me.
There is need of { making-haste. / deliberation. / prompt execution.	There is need of (Opus est) { (the matter) *being hastened*. / (the matter) *being consulted*. / (the matter) *promptly done* (177).
31. How many are there *of you?* How many are there *of us?* Three hundred *of us* are come.	How many are ye? (*quot estis?*) How many are we? (*quot sumus?*) We (being) three hundred are come. (Trecenti venimus.)
Of whom there are { few. / very many.	*Who are* { few. / very many.
Very many *of which* . . .	Which very many (quæ plurima) . .
32. *Some* mock, *others* approve.	*Others* mock; *others* approve (alii—alii).
33. *One* was a Greek; *the other* a Roman.	*The other* was a Greek; *the other* a Roman (alter—alter).
34. Such a lover of truth.	So (*adeo*) loving of, &c.
35. To take in good part.	Boni consulere.† (See 185.*)
36. He was condemned *in his absence*.	He *being absent* was condemned.
37. To prefer a capital charge against Caius.	To make Caius an accused-person (*reus*) of a capital matter (187).
To bring an action against a man for bribery.	To make a man an accused-person of bribery (*gen.*); *or*, about bribery (*de*).
To prefer a charge of immorality against Caius.	To make Caius an accused-person (*reus*) about morals (de moribus: 187).
To *inform* a man of a plan.	To make a man *surer* of a plan (*certiorem* facere).
38. Without any danger . . .	Without (*expers*, adj.) *all* danger.
39. It is *characteristic* of . . .	It is (*a mark*) of . . .
It is *incumbent* on . . .	It is (*the duty*) of . . .
It is *for* . . .	It is (*the character, privilege*, &c.) of . .
It *demands*, or *requires*, firmness.	It is (*a thing*) of (= for) firmness.
It *shows*, or *betrays*, weakness.	It is (*a mark*) of weakness.
Any man may do it.	It is *any* man's (*task*) to do it.
It is not every man who can, &c.	It is not every man's (*task*) to do it (non *cujusvis est*), &c.
It is wise.	It is (*the conduct*) of a wise man.
	☞ Words in brackets to be omitted
40. To reduce to subjection. To bring under his dominion.	To make of his own dominion (*sua ditionis facere*).
41. To be *capitally* condemned.	To be condemned *of the head*.
To be acquitted of *a capital* charge.	To be acquitted *of the head*.
42. Common to me *and* you.	Common to me *with* you.
43. To compare things *together*.	To compare things *amongst* (or *between*) *themselves* (inter se) 221 (c.).
44. To threaten *a man with* death.	To threaten *death to a man* (222).
45. To prefer death to slavery.	To *reckon* slavery *after* death (servitutem morti *posthabere*, 227). (or, as in *Eng.*, with *anteponere*).

† Æqui boni facere: in bonam partem accipere.

	ENGLISH.	LATIN.
46	To surround the city with a wall.	To give-round (*circumdăre*) a wall to the city [or as in Eng.].
	To besprinkle a man with praises.	To besprinkle (*aspergere*) praises on a man [or as in Eng.].
	To put on a garment.	To clothe (*induere*) myself with a garment; *or* to put-on (*induere*) a garment to myself.
	To take the enemy's camp, baggage, &c.	To strip (*exuere*) the enemy of their camp, baggage, &c. (abl.) 233.
	To obstruct (*or* cut off) the enemy's flight.	To shut-up (*intercludere*) flight to the enemy (233).
	To cut off the supplies of the Gauls.	To shut-up (*intercludere*) the Gauls from their supplies (abl. *commeatu*). 233.
47.	I have a book.	There is a book to me.
	I have two books.	There are two books to me (236).
48.	To come / To send / To set out } to the assistance of Cæsar.	To come / To send / To set out. } to Cæsar *for* an assistance (*dat.*).
		(Auxilio venire, mittere, proficisci.)
49.	To give as a present.	To give *for* a present (dono dare).
	To impute as a fault.	To give it / To turn it } *for* a fault (*dat.*).
		(Culpæ, *or* vitio dare, *or* vertere.)
50.	To be *a reproach*, or disgraceful.	To be *for a* reproach (opprobrio esse).
	To be very advantageous.	To be for a great advantage (magnæ utilitati esse).
	To be odious; hateful.	To be for a hatred (*odio esse*).
		(So *impedimento*, *honori*, &c., esse.)
	Obs. '*How*' before the adj. must be '*quantus*' in agreement with subst.	Quanto odio est! (*how* odious it is!)
[51.	To throw himself at Cæsar's feet.]	[*Se* Cæsari *ad pedes projicere;* or literally.] See p. 89, note l.
52.	Caius would say . . .	*Dicebat.*
	Caius used to say . . .	
53.	I fear that he *will* come.	I fear *lest* he come (*ne* veniat).
	I fear that he *will not* come.	I fear *that* he come (ut veniat*).
54.	The war *against* Pyrrhus.	The war *of* Pyrrhus / Connection *of* Pompey / Rest *of* labours / Wrongs *of* Caius } *Genitive.*
	Connection *with* Pompey.	
	Rest *from* labours.	
	Wrongs *done to* Caius.	
55.	He did it *that* he might *the* more easily escape.	He did this, *by which* (*quo*) he might more easily escape.
56.	To make Cæsar retire.	To make that Cæsar should retire (*facere*, or *efficere ut*, &c.).
57.	It *is becoming to* (or *in*) *an orator* to be angry, &c.	It *becomes an orator* to be angry, &c. (*oratorem decet*).
	So, it *is unbecoming to* (or *in*) an orator . . .	(*Oratorem dedecet* . . .) 259.
58.	This victory *cost* them many wounds.	This victory *stood*[d] to them at many wounds (*abl.*). 266. [Compare the Eng. 'this *stood me in* a large sum.']
59.	Hardly any body.	Almost nobody (*nemo fere*) 249.

* *Or*, ne non veniat.

[d] This notion is probably that of a debt *standing against* a *man* in his creditor's books.



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Charles, *and* John.
ion (*quæcunque opinio*).
juis).
nonly than in English, as
om use *whoever*, when the
of *every* is *emphatic*).
quidam) Balbus.

man runs *another way*.

men run *another* way (or other
).
s—*alius* (or some *adv.* derived
alius*).]
best man, &c. (optimus quisque).
hidden snare, &c. (but *quisque*
ay be used in the *plur.* when a *subs.*
expressed in this construction : *oc-*
ltissimæ quæque insidiæ).
ch wisest man (*doctissimus quisque.*)
ese *are avoided with difficulty* (diffi-
cile).
(*Difficilius, difficillime*, when requir-
ed.)
He *suspects with the greatest difficulty*
(difficillime)
He is prouder *than that he* (*quam ut* or
quam qui with subj.) should steal.
I armed forces (as great) *as the greatest*
I could (quam maximas potui c
pias).

ENGLISH.	LATIN
60. **Make** a bad, &c. use of, &c.	*Use badly* (273).
61. He deserves to be loved.	He is a deserving person, who should be loved (dignus est qui ametur). 276.
62. To inflict punishment on a man.	To affect a man with punishment (276) (aliquem pœnâ afficere).
63. To gain a triumph for a victory over the Gauls.	To triumph concerning (*de*) the Gauls.
64. A blessing on } your Good luck, *or* success to } valour. Go on in your valour!	Be thou increased in valour (macte *virtute esto: voc.* for *nom.* 280). (*Plur.* macti *este!*)
65. You are envied, spared, favoured, answered, &c.	*It is envied* (spared, favoured, answered, &c.) *to you* (290).
66. I don't know when the letter will be written.	I don't know when it will be (*quando futurum* sit) that (*ut*) the letter be written (290).
67. *It seems, is said*, &c. that Caius has retired.	*Caius seems, is said*, &c. to have retired (nearly always).
68. We *have walked*, come, &c.	*It has been walked*, come, &c. (that is, *by us:* ambulatum, ventum est). [This is only an *occasional* and *possible* construction.]
69. To have reigned above six years.	To be reigning his seventh year.
70. Before the Consulship of Caius.	*Before Caius Consul* (ante Caium consulem).
71. He went to *a school at Naples*.	He went to Naples to (*prep.*) a school.
72. We should all praise virtue.	Virtue is *to-be-praised* by all (*laudanda*).
A time *to play*.	A time of playing.
Fit *to carry* burdens.	Fit for burdens *to be carried* (*oneribus gestandis* idoneus).
He is born (*or* inclined) *to act*.	He is born (*or* inclined) for acting (*ad* agendum).
Prepared *to take up arms*.	Prepared for (*ad*) *arms-to-be-taken-up*.
73. Whilst they are drinking, playing, &c.	During drinking, playing, &c. (*inter bibendum, ludendum*, &c.)
To be able to pay.	To be for paying (solvendo esse).
To be equal to bearing the burden.	To be for bearing the burden (oneri ferendo esse).
To tend to the preservation of liberty.	To be of liberty *to-be-preserved* (*conservandæ libertatis esse*).
74. I *have to do* another page. I will *have it done*.	Another page is to-be-done. I will cause it-to-be-done (curabo faciendum).
75. He gave them the country *to dwell in*.	He gave them the country *to be dwelt* in (habitandam). 354.
76. I go *to consult* Apollo.	I go *intending-to-consult* (consulturus) Apollo (354).
77. Balbus *having left* Lavinium, &c.	{ Balbus, Lavinium being left, &c. Balbus, when he had left Lavinium, &c. (Relicto Lavinio; *or* quum reliquisset Lavinium: 363, *a*.)
78. From the *foundation* of Rome. From the *destruction* of Jerusalem. The honour of *having saved* the king (of the king's *preservation*).	From *Rome founded* (a Româ conditâ). From *Jerusalem destroyed* (363). The honour of the *saved king* (*servati regis* decus).
79. He does it *without robbing others*. He goes away *without your perceiving it*.	He does it, *not robbing others*. He goes away, *you not perceiving it* (*te non sentiente*).

ENGLISH.	LATIN.
They condemn him *without hearing* him.	They condemn him *unheard* (*inauditum*).
80. I have completed the work.	I have the work completed (*opus absolutum habeo*). 364.
I see plainly through his design.	I have his design *seen through* (perspectum habeo). 364.
81. I heard him *sing*.	I heard him *singing*.
I saw him *walk*.	I saw him *walking* (361).
82. *That only*.	That *at length* (is demum).
And that too.	*Et is*, isque, *idem*que.
By a good man *it is true*, but an unlearned one.	By a good man *that indeed*, but an unlearned one (a bono *illo quidem* viro, sed—, *or* sed tamen, 383).
Literature, *and that too* of *no* common kind.	Literature, *nor that* of-a-common-kind (*nec ea*s vulgares).
83. A slave *of mine*.	'My slave:' or '*a certain one out of* (quidam ex) my slaves.'
84. He took away all *my* care.	He took away *from me* (*mihi*) all care.
85. That famous Medea.	That Medea (Medea *illa*).
86. Those whom we love we *also* wish happy.	Those whom we love, *the same* (eosdem) we wish happy.
87. Something or other obscure.	I know not what of obscure (*nescio quid obscuri*).
Some chance or other.	*I know not what* chance (*nescio quis casus*).
Somewhat disturbed.	Disturbed *I know not what* (*nescio quid* conturbatus).
88. Henry, Charles, *and* John.	Henry, Charles, John. Henry, *and* Charles, *and* John.
89. *Every* opinion *that*, &c.	*Whatever* opinion (*quæcunque opinio*).
Every man who.	*Whoever* (*quisquis*).
	(More commonly than in English, as *we* seldom use *whoever*, when the notion of *every* is *emphatic*).
90. *One* Balbus.	A *certain* (quidam) Balbus.
91. *One* runs *one* way, *another another*.	*Another* man runs *another way*.
Different men run different ways.	
Some run one way, others another.	*Other* men run *another* way (or other ways).
	[alius—*alius* (or some *adv.* derived from *alius*).]
92. The *best* men *always*, &c.	*Each best* man, &c. (optimus quisque).
Hidden snares are *always*, &c.	*Each hidden* snare, &c. (but *quisque* may be used in the *plur.* when a *subs.* is expressed in this construction: *occultissimæ quæque* insidiæ).
All the wisest men.	Each wisest man (*doctissimus quisque*.)
93. These are *hard to avoid*.	These *are avoided with difficulty* (difficile).
There *is difficulty in avoiding* these.	(*Difficilius*, *difficillime*, when required.)
He *has the greatest difficulty in suspecting*.	He *suspects with the greatest difficulty* (difficillime)
94. He is *too* proud *to* steal.	He is prouder *than that he* (*quam ut* or *quam qui* with subj.) should steal.
95. I armed *the greatest* forces *I could*.	I armed forces (as great) *as the greatest* I could (quam maximas potui copias).

ENGLISH.	LATIN.
96. *As great* a difference *as there can possibly be.* The *greatest possible* difference.	A difference *as-great-as the greatest* can be (*quanta maxima* potest esse).
97. I have been long desiring.	I *am* a long time already *desiring* (*jampridem cupio*).
They had long been preparing.	They *were* a long time already preparing (413).
98. When I *take* my journey, I will come.	When I *shall take* my journey, I will come.
When I *have performed* this, I will come.	When I *shall have* performed this, I will come.
When he *is come*, he will tell us.	When he *shall have come*, he will tell us.
When you *wish* to play, *remember to* play fair.	When you *shall wish* to play, remember to play fair.
As you *sow*, so will you reap.	As you *shall sow*, so will you reap.
I will do it, if I can.	I will do it, if I *shall be* able.
99. They do nothing but laugh.	They nothing else than laugh (*nihil aliud quam rident*).
100. What *shall* I do? What *am* I to do? What *can* I do?	Quid faciam?
Why *should I relate?*	Cur hæc *narrem?*
What *was* I to do? What *should* I have done? What *ought* I to have done?	Quid *facerem?* (425.)
101. You would have thought.	Putares.
You would have believed.	Crederes.
You would have said.	Diceres.
102. I remember to *have read.*	Memini me *legere.*
103. It would have been better.	It *was* better (utilius *or* satius *fuit**).
104. *No* painter.	(Often) *nemo* pictor.
This does *not at all* terrify me.	This terrifies me nothing (nihil me terret).
105. Even this is *not* just, *unless* it be voluntary.	Even this is *so* just, if it is voluntary (*ita* justum . . . . *si* est, &c.).
106. He was more prudent than *brave.*	He was more prudent than *braver* (prudentior quam *fortior*). 452, w.
107. To make a bridge *over* a river.	To make a bridge *in* a river.
The thing *in question.*	The thing *de quo agitur.*
108. I have nothing to accuse old age of.	I have nothing *which* I may accuse old age (nihil habeo *quod* incusem senectutem). 478.
I have found *scarcely any thing* to censure.	I have found scarcely any thing, *which* I may censure.
Men who abound in silver, in gold, in estates.	Men who abound in silver, *who* in gold, *who* in estates.
Men who abound neither in silver, *nor* in gold, *nor* in estates.	Men who do *not* abound in silver, *not* in gold, *not* in estates (478).
A pen *to write with.*	A pen, *with which* one may write (478).
109. [Constructions with the relative.]	
(1) Some persons think: *or* there are some who think, &c.	There are some who think (*subj.* Sunt qui putent, &c.).
(2) You have no *reason* (*cause, occasion, need,* &c.) to hurry.	There is nothing (on account of) which you should hurry (*nihil est quod festines*).
	(or) There is not (any thing, for) which you should hurry (*non est quod,* &c.)

* So, *satis, par, rectum, justum, idoneum, optimum, consentaneum, melius, æquius, rectius, satius* erat—fuit—fuerat.

ENGLISH.	LATIN.
(3) He was despised by them, *for they* saw through him.	He was despised by them, *who saw* through him (*qui* with *subj.*).
(4) He deserves to be loved.	He is a worthy person who should be loved. (Dignus est, *qui ametur*; or *quem ames*. So, indignus est, *qui ametur: or*, quem ames.)
(5) He is not a proper person to be received.	He is not a proper person *who should be received* (*or*, whom you should receive).
(6) None are *so* good *as* never to sin.	No one is so good *who* never sins (*subj.*).
(7) Of *such* a kind *that* we can neglect duties for their sake.	Of such a kind *for the sake* of *which* we can neglect duties.
(8) *Too short to be* the whole life of man.	Shorter than *which can be* (quam quæ sit *or* possit esse) the whole life of man.
(9) I am not *a man* (or, am not so *foolish, simple, credulous*, &c.) as to believe this.	I am not *that* (person) *who* can believe (*is* qui credam).
(10) Who am I *that my writings* should be honoured thus?	Who am I *whose writings* should be honoured thus?
(11) They sent ambassadors *to sue* for peace.	They sent ambassadors *who should sue* for peace (*qui* pacem *peterent*).
(12) He deserves praise (blame, &c.) *for having* done this.	He deserves praise, &c. *who did* this (*subj.*).
(13) Wretched man that I am, who thought, &c.	O me miserable, *who thought*, &c. (*qui* with *subj.*)
(14) How few there are who, &c.	Quotusquisque est qui . . ? (with *subj.*)
110. In censuring them you censure me.	*When* you *censure* them, you censure me (*quum* with *indic.*).
111. It is many years since he was first in my debt.	There *are* many years *when he is* in my debt (*quum* in meo ære *est*).
I congratulate you on your influence with Caius.	I congratulate you, *when* you avail so much with Caius (*quum*, generally *quod*, tantum *vales* apud Caium).
I don't like *to be* abused.	I am not abused *willingly* (*libenter*, 491).
112. A mortal body must necessarily perish.	It is necessary that a mortal body should perish.
	[Mortale corpus interire (*or* intereat) necesse[f] est.]
There is *no living* pleasantly.	It *cannot be lived* pleasantly (504).
113. In addition to *this*, he is blind.	*Hither is added*, that he is blind (huc acced-it, ebat, &c. ut[g]). 513.
114. He accused him *of having betrayed* the king.	He accused him *that* (quod) *he had betrayed* the king (*subj.*).
His *having spared* the conquered, is a great thing.	It (or '*this*,' '*that*') is a great thing, *that* (quod) *he spared* the conquered (*indic.*).
He praised (*or* blamed him) *for having done* this.	He praised (or blamed) him *that* (quod) *he had done* this (*subj.*). 520.
115. Many persons admire poems *without understanding* them.	Many persons admire poems, *nor understand* them (520).
You cannot be ruined *without* ruining others.	You cannot be ruined *so as* not to ruin others (*ut non* with *subj.*). 521.
116. *Instead of reading*, he is at play.	He is at play, *whereas* he *ought* to be reading (*quum debeat*).

[f] This *necesse* is an *old adj.* used in the *neut. gender* only.

[g] More commonly *quod*.

	ENGLISH.	LATIN.
	Instead of growing rich (as he might) he is growing poor.	He is growing poor, whereas *he might* grow rich (*quum posset*).
	Far from thinking this, I hold, &c.	It is so far off, that I should think this, that, &c. (Tantum abest ut——ut). 533.
117.	*And* (but, &c.) if *this* is granted.	If *which* is granted.
	Who, they say, was killed.	*Whom* they report to have been killed.
	Who, as B. says, was killed.	*Whom* B. reports to have been killed.
	By which, when we read *them*, we are affected.	*Which* when we read, we are affected.
	Do not think.	{ *Beware* of thinking, *cave putes.* { *Be unwilling* to think, *noli putare.*
	Take care to do it.	Cura ut facias.
	***Be sure to be*; or *mind* you are.**	***Fac ut sis*; or, *fac sis.***

QUESTIONS ON THE CAUTIONS.

1. When must *him, her, them (he, she, they)*, be translated by *sui?* and *his, her, its, theirs*, by *suus?* (When the pronoun and the nom. of the verb stand for the same person. C. I. 12.)
2. When is the *perf.* in a sentence with '*that*' to be translated by the *present* infinitive? (When the action or state expressed by the perf. is not to be described as *over* before the time referred to by the principal verb. C. II. 13.)
3. When must '*should*' be translated by the *present* infinitive? (When it does not express duty or a future event.[a] C. III. 13.)
4. When are *would, should*, signs of the *future?* (After past tenses. C. IV. 16.)
5. When should '*thing*' be expressed? (When the mas. and the neut. of the adjec. are of the same form. C. V. 21.)
6. Where is *cum* placed with the ablatives of the personal pronouns? (After, and as one word with, them. C. VI. 25.)
7. When a preposition follows a verb, how may you help your judgment in determining whether the *preposition* gives a *transitive sense to the verb*, and is *probably* to be translated by the *inseparable* preposition of a *compound verb?* (By trying whether the preposition clings to the verb in the passive voice. C. VII. 32.)
8. Is '*for*' before a noun and the *infin.* to be translated? (No.) What *is* the construction? (Accus. with infin. C. VIII. 38.)
9. What are '*as*' and '*but*' often equivalent to? (Relatives. C. IX. 45, *and* 43 (*a*).)
10. How is '*such*' often used in English? (To express *size.*) How is it then to be translated? (By tantus. C. X. 45.)
11. When '*that*' stands for a substantive that has been expressed in a former clause, is it to be translated into Latin? (No. C. XI. 47, note.)
12. What tense is '*I am come*'? (Perf. definite of the active voice.)—what, '*I was come*'? (Pluperf. of act.) What verb forms the perf. *active* with *am?* (Intrans. verbs of motion. C. XII. 57, note.)
13. When a verb *seems* to govern two accusatives, by what *preposition* is one of them often governed? (By '*to.*' C. XIII. 60.)
14. When must '*that—not*' be translated by *ut non* instead of *nē?* and *that nobody, that nothing*, &c., by *ut nemo, ut nihil*, respectively? (When *that* introduces a consequence, not a purpose: whenever, therefore, a '*so*' or '*such*' goes before it. C. XIV. 77.)
15. How must the Eng. *fut.* be translated after verbs of *fearing?* (By the *pres. subj.* C. XV. 96.)

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[a] To judge of this, try whether you can turn the verb with *should* into the participial substantive. "It is strange that you *should* say so." What is strange? Your *saying* so.

16. When are '*who*' and '*which*' dependent interrogatives? (After words of *asking, knowing, doubting, telling*, &c. C. XVI. 112.)
17. Does '*may*' ever stand for *can*? '*might*' for *could*? (Yes. C. XVII. 131.)
18. When is the *perf. infin.* to be translated by the *pres. infin.*? (After *might, could, ought*, &c., when the action is not to be described as *over* before the time referred to. C. XVIII. 131.)
19. When are '*of you*,' '*of us*,' &c., not to be translated after numerals, superlatives, &c.? (When *all* are spoken of. C. XIX. 175.)
20. Is an English *substantive* ever used *adjectively*? (Yes.) Where does it then stand? (Before a substantive.) How must it be translated? (Generally by an *adj.*: sometimes by *ex, de* with a *subst.* C. XX. 234.)
21. For what does '*what*' sometimes stand? (For *how*, or *how-great*.) When must '*what*' be translated by '*quam*'? (When it stands for '*how*')—when by '*quantus*'? (When it stands for *how-great*. C. XXI. 242.)
22. When are '*for*' and '*as*' to be untranslated? (When the noun that follows can be placed in *apposition* to another noun in the sentence. C. XXII. 255.)
23. When must '*one*,' '*two*,' &c., be translated by *distributive* numerals? (When they stand for 'one *a-piece*,' &c. C. XXIII. 267.)
24. What is the substitute for a *future subjunctive* in the passive verb? (futurum sit, esset, &c., ut . . . with the proper tense of the verb.) What must we take care *not* to use for it? (The part. in dus, with *sim, essem*, &c. C. XXIV. 287.)
25. What is '*that*' often used for after an expression of *time*? (For *on which*; the *abl.* of relat. C. XXV. 308.)
26. Is that which is *in form* the *present participle act.* in *ing*, always a *participle*? (No.) What else may it be? (The participial substantive.) When is it always the *participial substantive*? (When it *governs*, or *is governed*, instead of merely agreeing.) To what parts of the Latin verb does the *participial substantive* correspond? (The *Infin.* and *Gerund*.) Can the *participial substantive* ever be translated into Latin by a participle? and *if so*, by what participle?—(Yes, by the *participle in dus*: but the *part. in dus* must not *govern* the substantive, but *agree* with it, both being put into the case that corresponds to the *preposition governing* the *participial substantive*. C. XXVI. 330.)
27. Into what construction must '*have*' before an *infinitive* be turned for translation into Latin? (Into the form '*is*, or *are*, *to be*—.')
(I *have to do* three more pages = Three more pages *are to be done* by me C. XXVII. 336.)
28. What does '*is to be done*' generally mean? (Necessity, fitness, or intention Does '*is to be done*' always mean *necessity, fitness*, or *intention*?[b] (No C. XXVIII. 336.)
29. What does '*is to be*,' &c., mean, when it does *not* signify *necessity, fitness*, or *intention*? (*Ans.* Possibility.)

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[b] This *is* what *is to be done* by all who wish to please the king. (*Necessity.*)
This *is to be done* to-morrow. (*Intention.*)
This *is to be done*, if you set about it in the right way. (*Possibility.*)

30. When must a *present partic.* active be translated by a *perfect participle*, or its substitute *quum* with the *perf.* or *pluperf. subjunctive?* (When the action expressed by it must be over, before that expressed by the verb begins. C. XXX. 353.)

31. By what participle of a *deponent* verb is the *pres. participle* often translated? (By the perf. partic. C. XXXI. 365.)

32. How is '*but*' (= *except, unless*) to be translated after a negative? (By *nisi* or *præter*. C. XXXI. 451.)

33. When is '*at* a town' not to be translated by the *gen.* or *ablat.?* (When the action was not done *in* but *near* the town or place: e. g. 'a battle *at* Mantinea.) How is '*at*' to be then translated? (By *apud* or *ad.*)

34. What does *one* often stand for? (*Some one*, aliquis; or *a certain one*, quidam.)

35. When an English word is followed by a preposition, what should you always remember? (To consider whether the Latin word to be used is followed by a preposition or by a case: and then by what preposition, or what case.)

QUESTIONS ON THE SYNTAX.

In what respect does a verb agree with its nominative case? an adjective with its substantive? What verbs take a substantive or adjective after them in the nominative?

[Verbs of *becoming*, *being*, *seeming*,
With passive verbs of *making*, *calling*, *deeming*.]

In what case does the thing *by which* stand? In what case does the *agent*, or person *by whom*, stand? When should the pronoun that is the nom. to the verb be expressed?

§ 1. When two or more nom. cases sing. come together, in which *number* should the verb be put? in what *person?*
With *et—et*, *quum—tum*, in which number is the verb generally put? (*a*).
Which of the Latin words for *and* is confined to the office of connecting *similar* notions? (*d*).

§ 2. What case does the infin. take before it? What Eng. *conjunct.* is sometimes to be untranslated? When '*that*' is to be untranslated, in what case do you put the *nom.* and in what *mood* the verb?
Mention some verbs, &c. that are followed by *acc.* with *infin.*
(1) Verbs *sentiendi* et *declarandi:*
Of feeling, wishing, knowing, } with which acc. with infin. stands as
Believing, saying, trowing, } the *object.*
(2) Nearly all *impersonal* forms[a] (with which acc. with infin. stands as the *subject*), except
Contingit, evenit, *and* accidit, } which are followed by *ut.*
With restat, reliquum est *and* fit,[b] }
Do any verbs of the class *sentiendi* admit of any other construction?
[Yes, those that express *emotion* are often followed by *quod:* those that express *wishing*, especially *opto*, by *ut.*]

§ 4. When an adjective belongs to more than one substantive or pronoun, with which should it agree in *gender?* and in which number should it stand, even when the substantives, &c., are all *sing.?* When the substantives are things that *have not life*, in what *gender* is the *adj.* generally put? What substantives are seldom to be translated ?[c]

§ 5. What are respectively the *demonstratives* or *antecedent pronouns* to *qui*, *qualis*, *quantus*, *quot?*

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[a] That is, where in English we use '*it*' as the representative of the true nominative.

[b] And sometimes *sequitur*.

[c] But when '*man*' is coupled with an epithet of *praise*, it should generally be translated (by *vir*); especially if it is an *apposition*.

Is the relative ever governed in *case* by a word that is not in its own clause?

In what respects does the relative agree with its antecedent? [In *gender*, *number*, and *person*.] When the antecedent is expressed in the *relative*, and omitted in the *principal* clause, where is the relative clause often placed? what *pronoun* often represents it in the principal clause?

What is the relative '*what*' equivalent to? ['*That which*.']

When the *relat.* agrees with some case of a *subst.* expressed in its own, but not in the principal clause, what must be done? [Some *case* of that subst. must be supplied in the principal clause.]

§ 6. For what does an infin. sometimes stand? When an adj. or rel. is to agree with an infin. mood or *sentence*, in what gender must it be put? When the rel. has a sentence for its antecedent, what do we often find instead of the rel. only? [*Id quod*, or *quæ res* : *id* or *res* being in apposition to the sentence.]

§ 7. What is the great rule for the sequence of tenses? (40.) Is the perf. with *have* considered a *past* tense? [No.] Is the *fut. perf.* a *subj.* tense? [No.] How should '*but*,' or a *relative* with '*not*,' generally be translated after *nobody*, *nothing*, &c.?[d]

§ 8. In such a sentence as '*Thebes*, which is a *town*,' &c., should *which* agree with *Thebes* or with *town*? When does *which*, in such a sentence, agree with its proper antecedent?

§ 9. When the antecedent has a *superlative* with it, in which clause does the superlative generally stand? HE WAS THE FIRST PERSON WHO DID IT.

§ 10. How is '*that*' to be translated when it is followed by *may* or *might*? what does it then express? [A *purpose*.] How is '*that*,' expressing a *purpose*, to be translated, when it is followed by *not* or any *negative* word?

§ 11. How is '*that*' to be translated after *so*, *such*? what does it then express? [A *consequence*.] How is '*that*' to be translated when the sentence has a comparative in it? What is *quo* equivalent to, and what is its force with the comparative? [*Quo* is equivalent to *ut eo*; with the comparative '*that by this*?' 'that *the*.'] Does *quo* ever stand for '*that*' when there is no comparative in the sentence? [Yes;[e] it is then equivalent to '*that by this* means.'] How is '*not*' to be translated before the *imperative* or *subj.* used imperatively? How is '*as*' before the *infin.* and after *so*, *such*,[f] to be translated.

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[d] *Quin* cannot stand for *cujus* non, *cui* non; but either these forms must be used or the demonstrative expressed (*cujus* ille vitia *non* videat; or, *quin* ille *ejus* vitia videat). In the nom. or acc. qui non *may* be used, and should be when the *non* belongs especially to the verb. It is compounded of the old abl. *quî*, and *ne*, *not*. It does not therefore itself *contain* the pronoun; but the nom. or acc. of the demonstrative is understood.

[e] "In funeribus Atheniensium sublata erat celebritas virorum ac mulierum, *quo* lamentatio minueretur." (Cic.)

[f] *Quin* must be used, if it is, 'as *not* to . . . &c.,' after a *negative* sentence.

§ 12. What does the Latin *inf.* never express?[g] When the English inf. expresses a *purpose*, how must it be translated?[h] After what verbs is the *inf.* to be translated by *ut*[i] with the subjunctive?

§ 13. Give the forms for *that nobody; that nothing, that no; that never.* When must *that nobody; that nothing*, &c., be translated by *ut nemo; ut nihil*, &c.?

§ 14. How must 'as not to . . . &c.' after a negative be translated? After what verbs when used *negatively*, must *quin* be used? Is *non dubito* ever followed by acc. with infin.? [Nearly always, when *dubitare* means *to hesitate;* when it means *to doubt*, the *acc.* with *infin.* never follows it in Cicero, but does in Corn. Nepos.[j]]

§ 15. By what conjunction are verbs of *hindering* followed? [By *quominus*, which is equivalent to *ut eo minus.*] Are verbs of hindering followed by any other conjunctions? [Yes; they may be followed by *nē*, when the thing is so entirely prevented as not to have been *begun;* by *quin* after a negative sentence: and sometimes by *acc.* with infin.[k]] How must *that not* be translated after verbs of *fearing?* how must *that* be translated after verbs of *fearing?*

§ 16. Which interrogative particle asks simply for information?[l] [Nĕ.] Which expects the answer '*yes?*' [Nonne.] Which the answer '*no?*' [Num.]

§ 17. When are questions *dependent?* [When they follow and *depend on* such verbs as *ask, doubt, know, examine, try: it is doubtful, uncertain,*[m] &c.] In what mood does the verb stand in a dependent question? In what

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[g] Except in poetry.

[h] The various ways of expressing a *purpose* are given in the following table

Eo ut ludos spectem,
Eo { ludorum spectandorum / ludos spectandi } causâ,
Eo ludos spectaturus,
Eo ad ludos spectandos,
Eo ludos spectatum (*sup.*)
} *I am going* to see the games.

[i] The general rule for the use of *ut*, is that it may be used:

(1) To express every *request; command* (except after *jubeo*); *advice; effect; decree.*

(2) To introduce the conditions of an *agreement* or *treaty.*

(3) It is used after all *intensive* words, such as *such, so* (*tantus, talis, tot, ita, adeo, sic*).

(4) All *purposes* may be expressed by *ut.* (Crombie.)

Obs. *Moneo* and *persuadeo* will not be followed by *ut* (but by *acc.* and *inf.*), when the person is not warned or persuaded *to do* something, but merely *that something is so.*

[j] Thus his preface begins with "non dubito *fore* plerosque," &c.

[k] "Nostros navibus *egredi* prohibebant." (Cæs.)

[l] But *nĕ* appears sometimes to be used as equivalent to *nonne.* 'Est*ne* hoc illi dicto atque facto Fimbriano simillimum?' (Cic. pro Sext. Rosc. Am. 33.)

[m] Obs. If you have any doubt whether *who, which, what,* is a *rel.* or an *inter rog.*, ask a question with the clause, and see whether the sentence before you

mood must the verb be put in sentences that stand as the *acc.* to a preceding verb?

§ 19. How must '*whether*' be translated in double questions? how '*or?*' If '*whether*' is untranslated, how may '*or*' be translated? Does *an* ever stand before a single question? [Yes: it then implies, with something of impatience, that the answer must be 'no.'] By what must 'or' not be translated in double questions?

§ 20. Go through *I may go*, &c. *I might have gone*, &c. *I can do it; I could have done it; I ought to do it; I ought to have done it.* Translate, *I ought to do it*, omitting *ut*. I MAY BE DECEIVED. How is the *perf. infin.* generally to be translated after *might, could, ought?*

§ 21. How is the case of a substantive in *apposition* determined? When *urbs* or *oppidum* stands in apposition to the *name of a town*, does the verb agree with *urbs, oppidum*, or with the name of the town?

§ 22. HE WISHES TO BE THE FIRST. HE SAYS THAT HE IS READY.

§ 23. THEY MAY BE HAPPY. WE MAY BE NEUTRAL.

§ 24. When may a *substantive* and *preposition* generally be translated by the *gen.*? [*Ans.* When the prepos. joins it to another substantive.] How MUCH PLEASURE; MUCH GOOD; SOME TIME.

§ 25. What do you mean by a *partitive* adj.? What case follows *partitive* adjectives? With what does the partitive adj. generally agree in gender? In what *gender* does a *superlative* (or *solus*) stand when it governs a *genit.* and also refers to another subst.? In what case does a substantive of *description* stand when it *has an adjective agreeing with it?* By what case is *opus est* followed? What other construction is there with *opus est?* THERE IS NO NEED. WHAT NEED IS THERE? THE TOP OF THE MOUNTAIN. THE MIDDLE OF THE WAY. THE REST OF THE WORK. THE WHOLE OF GREECE.

§ 26. What case do adjectives that signify *desire*, &c., govern? What case do participles *used adjectively* and verbals in *ax* govern?

§ 28. What substantives are omitted after *to be?* IT IS CICERO'S PART. IT IS YOUR PART. What case do verbs of *accusing*, &c., take of the *charge?* What case do *satago*, &c., govern? What case do verbs of *remembering* and *forgetting* govern? In what case may a *neut. pron.* stand with *accusare, admonere*, &c.?

§ 29. With *interest* and *refert* in what case is the person *to whom* it is of import ance put? [In the genitive when the person is expressed by a *substantive:* in the *abl. fem.* when a *possessive pronoun* is used.] How is the *degree of importance* expressed? how is the *thing that is of importance* expressed? what case of the *person feeling* do *pudet*, &c., take? what case of what *causes* the feeling?

§ 30. What adjectives govern the *dat.?* Mention some adjectives that are followed by *ad*. What cases may follow *propior, proximus?* When should *similis* take the gen.? (w.)

§ 31. In what case do you put the person *to, for,* or *against whom* the action is

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readily and obviously *answers* it. 'I don't know *who* did it. 'Who did it?' 'I don't know who did it.' Therefore *who* is here an interrogative.

done, or the feeling entertained? Mention the classes of verbs that take the *dat.* [Verba comparandi; dandi et reddendi; promittendi ac solvendi; imperandi et nuntiandi; fidendi; minandi et irascendi; obsequendi et repugnandi, regunt dativum: quibus addas,

*Invideo, nubo, faveo*que, *indulgeo, parco,*
*Gratulor, auxilior, studeo, medeor*que, *vaco*que.]

Do any of these take the *acc.* also? By what prepositions may verbs of *comparing* be followed? [By *cum* or *ad.*] How is *together* to be translated after *compare?*

['*Together*' may translated be,
After *compare*, by '*inter se.*']

What verbs of *advantage* and *disadvantage* govern the *acc.?* HE THREATENS ME WITH DEATH.

[*He threatens me with death* should be,
In Latin, *threatens death to me.*]

Of verbs of *commanding*, which govern the *acc.* only? which the *dat.* or *acc.?*

§ 32. What case do *sum* and its compounds govern? What exception is there? Mention the compound verbs that generally govern the *dat.*

[*Most* of these compounded with
Præ, con, sub,
Ad, in, inter, ob:
Many of those compounded with
Ab, post, ante, de,
Re, pro, super, e.]

§ 33. HE SURROUNDS THE CITY WITH A WALL. HE PRESENTS ME WITH A GARLAND.[a]

§ 34. What verbs govern two datives? What case often follows *sum* where we should put the nom.? How is *have* often translated? MY NAME IS CAIUS (239). I HAVE A COW. I HAVE SIX COWS.

§ 35. Do neuter verbs ever take the *acc.?* Explain, *sitire* honores.

§ 36. What verbs take two accusatives? Do *all* the verbs that have any of these meanings take two accusatives? What transitive verbs take *two* accusatives, one in a sort of *apposition* to the other?

§ 37. What does the *abl.* express? In what case is the *price* put? What adjectives stand in the *abl.* to express the price, *pretio* being understood? What adjectives *always* express price in the *gen.?* What substantives stand in the *gen.* after verbs of *valuing?* What should be used instead of *multi* and *majoris?*

§ 38. What case do verbs of *abounding*, &c. govern? What case may *egeo* and *indigeo* govern? What case do verbs of *freeing from*, &c., take? What is their more general construction in prose? What case do *fungor*, &c. govern?[b] In what case is the *manner, cause*, &c., put?

§ 39. How is a *voc.* sometimes used in poetry? What case sometimes stands in *apposition* to the *voc.?*

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[a] Mihi coronam, *or* me coronâ donat.

[b] the phrase '*potiri rerum*' (to become a ruling power) the *gen.* only is

§ 40. In what *case* is the *agent* expressed after the pass. verb, when *a, ab*, is not used? After what part of the verb is this the regular construction? What verbs cannot be used *personally* in the pass. voice? Go through *I am believed.*[p] Mention some verbs that have a *pass. construction* (286). What is the substitute for a *fut. inf. pass.*, when the verb has no supine to form it with *iri*? I HOPE HE WILL RECOVER (use *fore ut*).

§ 41. What verbs can govern an *acc.* in the *pass.*? Can a *pass.* verb or participle take an *acc.* of the *part affected*? WE HAVE WALKED ENOUGH (trans. by the *pass.*). Which is the more common in Lat. 'Caius videtur, dicitur, &c., *esse*,' or '*videtur, dicitur*, &c. Caium, *esse*?'

§ 42. How is a noun of *time* put in answer to *when*? in answer to *for how long*? How do you express the time *in* or *within which*? How do you express time in answer to *how long before* or *after*? How are *ante, post*, used in this construction? How do you express a point or space of *future* time *for* which any arrangement is now made? How do you express the *exact* time *by* or *against* which a thing is to be done? THREE YEARS AGO. THREE YEARS OLD. ABOVE TWENTY YEARS OLD* (307, *f*) THREE YEARS AFTER HE HAD RETURNED (310 (*a*)).

§ 43. In what case is the town *at which* a thing is done, to be put? In what case is the name of a town to be put in answer to *whither*? in answer to *whence*? To *what* proper names do these rules apply? In what case do *urbs* and *oppidum* stand in apposition to the name of a town in the *gen.* (315)? How is *local* space expressed?

§ 44. Decline '*grieving*'[q] throughout. OF WRITING A LETTER. I AM TO BE LOVED. Go through, I MUST WRITE. Go through *epistola scribenda*. When must the *part. in dus* not be used in agreement with its substantive (332)? WE MUST SPARE OUR ENEMIES. AT HOME. FROM HOME.

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[p] Mihi creditur, *I am believed.*
Tibi creditur, *thou art believed.*
Illi creditur, *he is believed.*
Nobis creditur, *we are believed.*
Vobis creditur, *you are believed.*
Illis creditur, *they are believed.*

* These constructions admit of many variations by the introduction of *natus* and *quam*—"*Above thirty-three years old.*"
major annos tres et triginta natus;
major quam annos tres et triginta natus;
major quam annorum trium et triginta;
major quam tribus et triginta annis. (Z.)

[q] N. Dolēre, *grieving.*
G. dolendi, *of grieving.*
D. dolendo, *to grieving.*
Acc. dolēre, *grieving.*
Abl. dolendo, *by grieving.*

The *acc.* is *dolendum* only when governed by a preposition. 'Se peccati insimulant quod *dolēre* intermiserint' (have intermitted *grieving*).

HOME (after a verb of motion). INTO THE COUNTRY. FROM THE COUNTRY. IN THE COUNTRY. ON THE GROUND.

§ 45. What kind of sentences may be translated by participles (344)? In what case do a noun (or pronoun) and participle stand when the *noun* or *pronoun* is not governed by any other word? What is this called?

§ 46. HE GAVE THEM THE COUNTRY TO DWELL IN. What does the part. in *rus* often express? What does the part. in *dus* often express? Express 'to *have* a thing *made*,' in the sense of *causing* it to be made. [Faciendum curare.]

§ 47. What participle is wanting in all but deponents and neuter-passives? HAVING LEFT HIS BROTHER. [Relicto fratre, *or* quum reliquisset fratrem.]

§ 48. MY OWN FAULT. THEIR OWN FAULT (373, *a*). When *—self,—selves* are to be translated by *ipse* and a personal pronoun, in what case may *ipse* stand? [In the nom. or in the case of *sui*, according to the meaning.*] When may *him*, *his*, *her*, *its*, *theirs* in a dependent sentence, be translated by *sui* or *suus*, even when they denote the nom. not of their *own*, but of the principal sentence? By what pronoun must *him*, *her*, &c., be translated, when *sui* or *suus* would be understood to mean the nom. of its own verb? Does *suus* ever relate to the *accusative*? With what pron. is this very common? Which gen. pl. (*ûm* or *î*) is used after partitives (372)?

§ 49. What is the difference between '*is* qui pugnat,' and '*hic* or *ille* qui pugnat' (376, *g*)? Which of these three pronouns is to be used when *he*, *him*, &c., is without emphasis, simply describing a person or thing *before mentioned* or *about to be described* by a rel. clause? By what *case* only of '*is*' can *his*, *her*, *their*, be translated? [*Ans.* By the *gen.*] Of two things already mentioned, what pron. means *the latter*? what *the former*? Which pron. means *that of yours*? MEDEA ILLA. Distinguish between *hic*, *iste*, *ille*, referring to different objects.

§ 50. When is '*any*' to be translated by *quisquam* or *ullus*? when by *quis*? when by *quivis*, *quilibet*? when by *aliquis quispiam*? Does *quisquam* ever follow *si* (note w)? By what pronoun may '*a*' sometimes be translated?

§ 51. What *prefix* do interrogatives often take? what *affix*? How should '*always*' with two superlatives be translated?

§ 52. When are the pronouns *that*, *those*, not to be translated? When they stand in the *second* member of a comparative sentence for a substantive expressed in the first.] When *quam* is omitted, in what case is the following *subst.* put? What case goes with comparatives and superlatives to express the measure of *excess* or *defect*? How are the Eng. *the —the* (= *by how much—by so much*) to be translated?

§ 53. Is the present ever followed by the *imperf. subj.*? When? When is the

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* 'He wounded himself,' se *ipse* vulneravit (= ipse, *non alius*, se vulneravit): se *ipsum* vulneravit (= se, *non alium*, vulneravit). Hence *ipse* is to be in the nom. or in the oblique case, according as the notion to which it is opposed, or with which it is contrasted, is in the nom. or in an oblique case.

Eng. *pres.* generally translated by the Lat. *future?* By what tense is the *perf. definite* often translated? [*Ans.* by the *future perfect.*] How are assertions *softened* in Latin? What subjunctives are very frequently used in this way? What conjunction is often omitted after *velim*, &c. I HAVE LONG DESIRED (410, *a*).

§ 54. Is the *perf. subj.* ever used as an *imperat.?* What other tense is sometimes used as an *imperat.?* By what tense are questions of *appeal*, or questions for *assent*, to be translated? IF HE HAS ANY THING, HE GIVES IT. [Si quid habet, dat.[r]] IF I HAVE ANY THING, I WILL GIVE IT. [Si quid habeam, dabo.] IF HE SHOULD HAVE ANY THING HE WOULD GIVE IT. [Si quid haberet, daret: *but much more commonly*, si quid habeat, det.] IF HE HAD ANY THING HE WOULD GIVE IT. [Si quid haberet, daret.] IF HE HAD HAD ANY THING, HE WOULD HAVE GIVEN IT. [Si quid habuisset, dedisset.) How is '*possibility* without any expression of *uncertainty*' translated? How is '*uncertainty* with the prospect of *decision*' translated? How is '*uncertainty* without any such *accessory* notion' translated? How is '*impossibility* or *belief* that the thing is *not so*,' translated? May the consequence and the condition refer, the one to *past*, the other to *present* time? When the consequence has '*would have*,' how must you translate the *pluperf. indic.* in the conditional clause? With what tenses may *si* take the indic.? With what tenses does *si* always govern the subjunctive?

§ 56. In conditional sentences are the verbs of both clauses ever in the *subj. pres.?* [Yes; '*Si quid habeat, det*,' should be always preferred to '*Si quid* haberet daret,' unless it is to be intimated that the supposition *will not be realized.*] What are the conditional forms of the *subj.?* When should *scripturus essem* be used for '*should have written*'? What tenses of the *indic.* are used for the *subj.* in conditional sentences? Is *si* ever omitted? where should the verb of the sentence then stand? What are the conjunctions for *although?* [Etsi, tametsi, quamquam[s] with *indic.*; licet with *subj.* What is *quamvis*, and what mood does it govern in Cicero? [*However much, however*; with subj.] What is *etiamsi*, and what mood does it govern? [*Even if; even though*; with *indic.* or *subj.*] Do any other conjunctt. express *though?* [Yes; sometimes, *quum*, *ut*, with *subj.*]

§ 57. In a dependent conditional sentence, the verb of the consequent clause will be in the infin.: what infinitives will take the place (respectively of *dat.? of dabit? daret? dedisset? daturus esset?*

§ 58. Explain the meaning of *oblique narration?* In oblique narration, in what mood will the principal verbs stand? [In the infin.] In what mood will the verbs of the *subordinate clauses* stand, provided they express the words and opinions, not of the *narrator*, but of the speaker? [In the

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[r] Either the *condition* or the *consequence*, or *both*, may refer to a *past*, or *future* time.

[s] When these conjunctions take the *subj.* the sentence is generally in the *obliqua oratio*, taken in its widest sense. (See § 58.) This, however, does not hold good of the later writers. (Billroth.)

subj.] In oblique narration what is often omitted? [The verb or partic. on which the infinitives depend.] In what mood are *questions for answer* asked? [The subj.] In what mood are *questions of appeal* asked? [In the infin.] When questions are thus asked in the *infin.*, may *interrogatives* be used with the *infin.*? [Yes.] In what mood is the *charge* expressed with *quod?*

§ 59. When may the *pres.* and *perf.* subjunct. be used in oblique narration, even when dependent on a *past* tense? In what mood will remarks stand that are the *reporter's* not the *speaker's?* In what mood do the verbs of subordinate clauses stand, when the principal verb of the proposition is in *infin.* or *subj.?* With what limitation is this rule to be applied? When may the *pres.* and *perf. subj.* be used, although the general rule would require the *imp.* or *pluperf.* May the *imp.* or *pluperf.* be ever used, when the general rule would require the *pres.* or *perf.?* How are the *acc.* and *infin.* used with *nē* in direct narration (473)?

§ 60. Mention some words, phrases, &c., with which *qui* takes the subj. [*Ans.* After *sum*, in 'sunt qui,' 'erant qui,' &c., and after *negative* and *interrogative* sentences, *nemo, nihil*, &c., *est: quis est? an quisquam est? quotusquisque est?* &c. Also after *adsunt qui, non desunt qui*, &c., and similar phrases with *reperio, invenio* (to find).]

§ 61. What mood does *qui* govern, when it introduces the *ground* of an assertion? What mood does *qui* take after *quippe, utpote? always* or *generally?* What mood does *qui* take when it is equivalent to *ut* with a *personal* or *possessive* pronoun? Mention some phrases with which *qui* has this force. In what other cases does *qui* govern the subj. (484, 485)?

§ 62. When does *quum* take the *indic.?* What mood does *quum* generally govern, when the verb of the sentence is in the imperf. or pluperf.? [The subj.[1]] How is the subject of congratulation expressed (492)? Mention some conjunctions that always govern the subjunctive. (Vocab. 68.) When are the *pres.* and *perf. subj.* used with *utinam?* when the *imperf.* and *pluperf.?* How is 'not' generally expressed after *utinam, dummodo*, &c.

§ 63. When the principal verb is in the present tense, in what mood is the verb after *antequam* or *priusquam* expressed? When the principal verb is in the *fut.*, in what mood or moods may the dependent verb be? When the principal verb is in a *past* tense, in what mood or moods may the dependent verb be? When should the *subj.* always be used after *antequam, priusquam?*

§ 64. When do *dum, donec, quoad* (= *until*) take the *indicative?* when the *subjunctive?* What mood do they and *quamdiu* always take, in the sense of *as long as?* With the adverbs meaning *as soon as*, how should the English *pluperf.* generally be translated (514)?

§ 65. When is *that* expressed by *quod?* What class of verbs are followed by *quod?* What mood does *quod* take? with what exception?

§ 66 What was the *first* of the month called by the Romans? on what day did

---

[1] But the *indic.* of *repeated* actions.

the *Nones* fall? on what day the *Ides?* In what months were the *Nones* on the *seventh?* How were the days between the *Kalends* and *Nones* reckoned? days between the *Nones* and the *Ides?* days after the *Ides?* Give the rules for each case.

§ 67. What may be used instead of a *conjunction* and *personal* or *demonstrative* pronoun? Mention some circumlocutions for the *imperative.*

§ 68. Was a *sestertium* a coin? How many *sesterces* made a *sestertium?* What is the meaning of *sestertium* with *numeral adverbs?* Is *sestertium declinable* in this construction? How may the value of *sestertium decies, centies,* &c., be got approximately (547, note *)?

§ 69. Give the division of the *as.* Explain *asses usuræ.* By what other name was this rate of interest expressed?

A

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION.

PART II.

A

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION

PART II.

CONTAINING A FULL VIEW OF

THE ORDER OF WORDS IN LATIN,

AND

LONGER LATIN EXERCISES.

BY

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ADVERTISEMENT.

The object of the following Work is to supply boys with an easy collection of *short* passages, as an Exercise-book for those who have gone once, at least, through the First Part of the Author's 'Practical Introduction to Latin Prose Composition.

T. K. A.

Lyndon,
April 6, 1844.

[Consult the Preface to Part I., at the beginning of the volume.]

J. A. S.

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EXPLANATION OF MARKS, ETC.

Words in Italics are to be looked for in the Vocabulary.*

——————— to which the mark ‖ is prefixed, are to be looked for in the Antibarbarus.

Df. and C. stand respectively for the Differences and Cautions at the end of the book.

Df. (1) and C. (1) stand respectively for the Differences and Cautions of Part I.

^{a}, ^{b}, after a word, mean that that word is to be the first or second word respectively in the clause.

^{z}, ^{y}, mean that the word is to be the last, or last but one (respectively) in the clause.

r. f. mean that the relative clause is to be placed first.

a. v. that the sentence is to be translated by the active voice.

ı means that the word is to be inserted in the relative clause.

^{h} means that the word is to stand near the (*head* =) beginning of the sentence.

^{m} means that the word is to be placed in as emphatical a position as possible, near the *middle* of a sentence.

p means that the sentence is to be turned into a participial clause.

a b — *a b* indicates that the order is to be retained.

a b × *b a* indicates that the order is to be reversed.

^{s} ^{s} mean that the words over which they are placed, are to be separated.

An accent over a word means that it is emphatic.

Words in spaced printing (p r i n t i n g) are those to which the direction intimated by a mark or reference applies.

* prefixed to a word, or to several words, in *spaced* printing, means that it or *they* are to be omitted.

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* The pupil will there find, not the word only, but the phrase of which it forms a part. For other words a dictionary must be used.

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION.

I.

ON THE ORDER OF WORDS IN LATIN.

1. In the usual arrangement of a Latin sentence, the subject, as the most important word, stands first; and words which modify the meaning of another, precede the word whose meaning they modify.

1. *Ratio* præest; *appetitus* obtemperat.—2. *Consuetudo* est altera natura.—3. Habent opinionem, *Apollinem* morbos depellere.

2. Hence (*a*) oblique cases mostly precede the verb (or other word) on which they depend; (*b*) adjectives and dependent genitives precede the substantives to which they belong; and (*c*) adverbs precede their verbs or adjectives.

(*a*) Corporis *gravitatem* et *dolorem animo* judicamus.

(*b*) 1. *Mamertina* civitas.—2. *Syracusius* Phillstus.—3. *Reliqua* vitæ instituta

(*c*) 1. Sui negotii *bene* gerens.—2. Sapientia *prope* singularis.

3. With respect to the *usual* order of oblique cases;—

The nearer object precedes the more remote: e. g., the accus. after the transitive verb precedes an abl. of manner or instrument, &c.

Helvetii *legatos ad Cæsarem* mittunt. *Cæs.* [*See also exx. under* 2 (*a*).]

Descriptions of a place precede the mention of things existing, or actions done in it.

Cæsar a *Lacu Lemano ad montem Juram* millia passuum decem *murum* fit eamque perducit. *Cæs.*

The cause precedes the effect.

Veniebant ad Eumenem, qui *propter odium* fructum oculis ex ejus casu capere vellent. *C. Nep.*

Exercise 1.

4. [Does *mens* or *animus* denote *the mind* with all its passions, emotions, &c. ? (92, note c.)]

We do not feel a disease of the mind by ○ any bodily sensation.[1] Caius is going to send a *copy*[2] of the letter to his father. There is no doubt that the plea of necessity is a valid *excuse* for Dionysius. It cannot be denied, that he employed an *advocate* at Carthage. It cannot be doubted that they lived in *affluence* at Rome. We have been impatient for your *arrival*. There were some who[3] looked forward with impatience to your *arrival*. The Gauls attack the Romans, before they have disencumbered themselves of their *baggage*. The Athenians are going to recall Balbus from *banishment*. It would have been better[4] never to have returned from *banishment*. It is one[5] thing to sin, another to throw the *blame* upon another. There is no doubt that Philistus the Syracusan (*b*) lived many years at Rome. It cannot be denied, that you are connected with Scipio by the ties of *blood*.

[1] 'By the body.' [2] See EXAMPLE. [3] Df. 1109. [4] *satius fuit*, 426, (5). [5] 38.

5. ☞ *Unusualness of position* calls attention to a word so placed, and thus renders it emphatic.

6. Hence in a language which, like the Latin, admits of considerable variety in the collocation of words, what *we* effect by printing a word in Italics, is accomplished by placing it in an unusual position.

7. This unusualness of position is the great principle on which the emphasis or prominence of a word depends.

8. The beginning and the end of a clause are positions favorable to emphasis because "by the former our attention is excited, and on the latter it rests." But of course the beginning of the clause is not an emphatic position for the subject, nor the end for the predicate; but vice versâ.

9. (*a*) The subject receives emphasis by being placed at or near the *end* of the clause: (*b*) the predicate by being placed at or near the *beginning* of the clause.

(*a*) 1. Sensit in se iri *Brutus*.—2. Semper oratorum eloquentiæ moderatrix fuit *auditorum prudentia*. *C.*

(*b*) *Disces* tu quidem quamdiu voles: tamdiu autem velle debebis, quoad te, quantum proficias, non pœnitebit. *C.*

10. An emphatic subject often stands just before a verb which closes the sentence.

Eorum, qui exactâ ætate moriuntur, *fortuna* laudatur. *C.*

11. A verb stands at the head of its clause without emphasis, when it is used with *autem* to explain a previous assertion.

In English we should insert such an explanation parenthetically.

1. Amicum ægrotantem visere volebam: *habitat autem* ille in parte urbis remotissimâ.—2. [Cato] objecit ut probrum M. Nobiliori, quod is in provinciam poetas duxisset: *duxerat autem* consul ille in Ætoliam, ut scimus, Ennium. *C.*

12. The verb or adjective precedes its oblique cases when its comparative importance to the whole meaning of the sentence is greater than theirs.

1. Quæritur an is, qui *profuit nobis*, si postea nocuit, nos debito solverit. *C.* 2. Quæ perspicuam omnibus veritatem continet propositio, nihil *indiget approbationis*. *C.*—3. Iris nunquam non *adversa soli* est. *Sen.*—4. *Similes parentibus* ac *majoribus suis* filii plerumque creduntur. *C.*

13. Oblique cases and adverbs receive emphasis by being placed at or near the beginning or end of the clause.

1. *Semper* oratorum eloquentiæ moderatrix fuit auditorum prudentia. *C.*—2. Arbores serit diligens agricola, quarum adspiciet baccam ipse *nunquam*. *C.*—3. *Erudito homini* esse ego iratus, ne si cupiam quidem, non possum. *C.*—4. Ne *vitationem* quidem *doloris* ipsam per se quisquam in rebus expetendis putavit. *C.*

14. Of words standing close together, the reversing their usual order gives promidence (I think) to the first rather than to the second. Thus when *a b* becomes *b a*, it is *b* rather than *a* that receives prominence.

Mirabile videtur, quod non *rideat* haruspex, quum haruspicem viderit. *C.*

Exercise 2.

15. It cannot be denied, that Hortensius[a] is going to follow *the example* of Cato. Let Hortensius defend himself from this charge by the *plea* of °bad *health*. Brutus felt [a]that he was invited to a *share*. He exclaims: "What[1] *advantage* will the Carthaginians derive from so great a wrong?" Let good *examples*[y] for imitation be proposed[s] to boys.[a] There is no doubt that the plea of necessity is a valid *excuse* for you. I[r] will follow[a] the *advice* of Cato. The examples of those who die[z] for their country are quoted-with-approbation.[3] We are looking impatiently [s]for the *arrival* of Cicero. I fear that he will not[4] undergo the *danger*

willingly.[a] I could not follow[a] such an *example*, even if I wished it (13, 3). He is always[a] bringing me into *danger*. I fear that[d] Hortensius[a] will not ward off the *danger* from me. I fear that Hortensius will *die* by his own hands. How few there are who[e] have altogether[f] satisfied the *expectations*[a] of men![b]

[1] How are questions of *appeal* asked in oblique narration? [460, (*c*) (2).]
[2] *Pro patriâ mortem* or *morte occumbere*. [3] *Laudare*. [4] Df. 153.
[5] Df. 1109, (14). [6] *Ex omni parte*.

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§ 1. *Position of Attributives.*

16. (*a*) An attributive receives, perhaps, a slight emphasis from being placed after its substantive; but (*b*) it receives more by *separation* from it, especially if it be placed near the beginning or end of the sentence.[1]

(*a*) 1. Sedebat in rostris collega tuus, amictus togâ *purpureâ*, in sellâ *aureâ*, coronatus. *C.*—2. Jacet inter saltus satis clausus in medio campus *herbidus aquosusque*. *L.*

(*b*) 1. In miseriam nascimur *sempiternam*. *C.*—2. Ædui equites ad Cæsarem *omnes* revertuntur. *Cæs.*

17. If the attention is to rest on a substantive having an attributive with it, it is placed after the attributive, and separated from it, so as to be thrown as near the end of the sentence as possible.

1. Cimon *barbarorum* uno concursu *vim maximam* prostravit. *C. Nep.*—2. In iis perniciosus est error, qui existimant *libidinum peccatorumque omnium* patêre in amicitiâ *licentiam*. *C.*—3. Miles quidam parum abfuit, quin Varum interficeret; *quod* ille *periculum*, sublato ad ejus conatum scuto, vitavit. *Cæs.*

18. If an attributive belongs to two substantives, it either precedes both, or follows both, or follows the first.

---

[1] *Grysar* makes the position *after* its substantive the *usual* position of an attributive; that before its substantive the more emphatic one. This opinion seems to me utterly untenable; e. g. in the example, "sedebat in rostris collega tuus, amictus togâ *purpureâ*, in sellâ *aureâ*, coronatus," (Cic. Phil. ii. 34.) who can doubt that the adjectives *purple* and *golden* are here more important notions than the substantives *toga* and *chair*?—In this sentence, however, *purpureâ* and *aureâ* gain a little emphasis from their being followed by a slight pause.

(*From her divine birth and origin.*)

(1) A *divino* ortu et progenie.
(2) Ab ortu et progenie *divinâ*. } *Not*, ab ortu et *divinâ* progenie.[2]
(3) Ab ortu *divino* et progenie.

19. Zumpt confines the position after the first to the 'familiar style;' but it occurs even in the Orations of Cicero, and is, I think, the best position, when the second substantive is an emphatic addition: e. g. Cic. Phil. ii. 33. "*Sed arrogantiam hominis insolentiamque cognoscite.*"

20. Of two adjectives or other words joined by '*and*' (or some other *co-ordinate* conjunction) that which is to arrest the attention most is often placed towards the end of the sentence, and separated from the other by one or more of the words that belong equally to both.

Obs. The pronouns, and other small unaccented words, are very frequently used for the separation of connected words.

1. Insula est Melita, satis *lato* ab Siciliâ mari *periculoso*que disjuncta. *C.*—2. Omnibus officiis *diligenter* a me *sancteque* servatis, &c.—3. Et *dolori* fortiter ac *fortunæ* resistere.—4. *Dominos* esse omnium rerum et *moderatores* deos.

21. *Obs.* This separation of co-ordinate notions is conveniently employed in dividing a long sentence into portions, and thus giving symmetry and strength to the style by preventing the accumulation of unaccented words. For instance, *Wolf* writes: '*nunc tandem jucundum fructum mihi capere licet variarum curarum:*' *jucundum* and *fructum* are here emphatic, *mihi capere licet* wholly unemphatic. By arranging the sentence thus, '*nunc tandem licet | jucundum mihi | variarum curarum | fructum capere,*' we have a nearly regular alternation of the rising and falling of the voice; or what Cicero calls *intervalla æqualia*. (*Reisig.*)

Exercise 3.

[An *accented* pronoun is emphatic, and to be expressed.]

22. Is it the part of a Christian to yield basely to pain[a] and fortune[a] (20,3)? Thick[a] *clouds*[a] are covering the whole sky. (*Turn into pass. voice.*) It is a great thing to be able to endure *cold*[a] and

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[2] This sentence (*sic*) is in Cic. Tusc. i. 12 (26), and Wolf improperly refers *divinâ* to both substantives: a supposition which *Orelli* appears to countenance by not condemning it.

hunger.[s] They believe that they shall derive great[s] *advantage*[r] from this injury. He[r] gave me *advice* boldly[s] and rashly.[s] Fired with anger[s] and *ambition*,[s] he[r] heaped every kind of *abuse* upon me. It cannot be doubted, that he is easily *accessible* to flattery.[1] Which[s] advice[s] they[r] received with *acclamations*. He[r] did many[s] and rash[s] actions by the *advice* of Caius. There is no doubt that he is living by *alms*. Caius has made this question very *dark*. He has followed a bold[r] and rash[r] *advice*. Deliver me from the *yoke*[s] of slavery.[s] You see (*pl.*) the anger and ambition of the man (19)!

[1] 'that flatterers[s] have easy[s] access[s] to his ears.'

---

23. When a substantive, with a notion joined to it attributively, is more nearly defined by some other words, those words are usually placed between the substantive and its attributive.

Tua *erga Lucceium* benignitas. *C.* Tanta fuit *in castris capiendis celeritas*, &c. *Cæs.* Halesini pro multis et magnis suis majorumque suorum *in rempublicam* meritis atque beneficiis, &c. *C.* Pro hac, quam conspicitis, *ad conservandam rempublicam* diligentiâ, &c. *C.* [*Obs. the insertion of the relative clause.*]

(*a*) A deviation from this rule occurs, C. Nep. *Miltiad.* 3, 3, 'hortatus est pontis custodes ne *a fortunâ datam occasionem* liberandi Græciæ dimit terent.' Here *fortuna* is emphatic.

(*β*) A notion joined attributively to a substantive may be expressed either by an adjective, or a participle, or a genitive case.

24. (*a*) A participle generally follows its substantive, as containing a *predicate* assumed attributively; but (*b*) where the predicate would precede the subject, if the clause were resolved, there the participle should precede the substantive.

(*a*) Ratibus *junctis* trajectus. *L.* Consules—regibus *exactis* creati sunt.

(*b*) Ingratus est, qui, *remotis* testibus, agit gratiam. *Sen.* Cæsar pulsus, non *instante Pompejo*, negavit eum vincere scire. *Suet.*

25. In other words, the participle should precede, when attention is to be called to *it* rather than to the substantive; and also when the participle and substantive together form one complex notion.

Temeritas est videlicet *florentis ætatis*. *C.* Itaque *bene adhibita ratio* cernit, quid optimum sit. *C.*

Exercise 4.

26. It was decreed, that for his so-great merit towards[1] the state,[1] he should be called[2] king by the senate. Caius behaved with such courtesy[3] towards all,[1] that no man was so humble as not[4] to have *access* to him. I will strive to satisfy[6] men's great *expectations* of me.[1] I fear that I shall not[6] satisfy your great[6] *expectations* of me.[1] If (*Ego, si,* &c.) such an *opportunity* of success[7] were offered me, I' would eagerly seize it [I. 445, *a*, (1).] The Gauls, having lost their *baggage*, all' *fled*. The troops of Lentulus[9] restore the fortune of the day,[8] and *rout* the enemy. Are you' the man[9] to lose such[10] an *opportunity* of success[7] by your-own laziness?[11] I fear that I shall not[12] be able to recompense[13] you for your so-great benefits towards[14] me.[1] There were some, who looked forward to your *arrival* with impatience.

[1] *in* with acc. [2] *appellare*. [3] Say; '*was of such courtesy*' (abl.). See D. *humanitas*. Choose the word that is nearly = *affability*. [4] Use *qui non*. See Pt. I. p. 215, note *d*. [5] I. 75. [6] Df. 153. [7] *rei gerendæ*. [8] See BATTLE. [9] Df. 1109, (9). [10] *tam præclarus*. [11] See D. *ignavia*. [12] Df. 153 [13] *gratiam*[6] *referre*.[8] [14] *in*.

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§ 2. *Dependent Genitive.*

27. When a gen. depends on two substantives it generally precedes both.

Hujus **autem** ***orationis*** **difficilius est exitum quam principium invenire.** *C.*

28. When a gen. depends on a substantive that has another genitive dependent upon it, with which it forms one complex notion, it is generally placed before it.

The gen. that forms, as it were, one notion with the substantive, generally follows[1] it: it is very often an *objective* genitive.

1. *Fortissimi viri* magnitudinem *animi* desideras. *C.*—2. *Themistoclis* vitia *incuntis ætatis* magnis sunt emendata virtutibus. *C. Nep.*—3. Cupio ab hac *hominum* satietate *nostri* discedere. *C.*—4. *Hujus* vos *animi* monumenta retinebitis corporis in Italiâ nullum vestigium esse patiemini? *C.*

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[1] Not always: e. g. *hujus* rex *animi magnitudinem* admirans. *C. Nep.* ii. 10.

Exercise 5.

29. It is more difficult to avoid the snares of these men,[a] than to endure[1] °their arms. Nearly all men's[a] youthful[2] *opinions* are gradually weakened.[3] Who would not praise °this great philosopher's contempt[4] for[5] external things? I am not the man[6] to laugh at the Christian's contempt[4] for[5] the things of this life.[7] I have very often admired both[8] the courtesy and the benevolence of Cimon. Extreme[9] cheapness[7] followed[10] that year's[a] dearness of *provisions*. I don't doubt that extreme dearness will follow[11] this year's cheapness *of provisions*. My Tullia's weak state[12] kills[13] me with °anxiety.

[1] *sustinēre.* [2] Say; 'opinions of commencing life.' Should it be *incipiens ætas*, or *ætas incipiens*? (See 25. last clause.) [3] Död. *paulatim.* [4] *despicientia.* [5] Pt. I. 156. [6] Df. 1109 (9). [7] Say; 'of human things.' [8] *quum—tum.* [9] *Summus.* [10] *consequi.* [11] Pt. I. 290 (*a*). [12] *imbecillitas corporis.* [13] *exanimare.*

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§ 3. *Participial Clauses.*

30. When a participial clause is equivalent to an apposition or relative sentence, it stands as near as possible to the word it modifies.

1. Pisistratus primus Homeri *libros, confusos antea*, sic disposuisse dicitur, ut nunc habemus. *C.*—2. Sæpe homines *rationem, bono consilio a diis immortalibus datam*, in fraudem malitiamque convertunt. *C.*

31. But when a participial clause is equivalent to a sentence beginning with a conjunction, it is sometimes inserted in the principal sentence, sometimes placed before it, sometimes after it, as its relation to the principal sentence requires.

1. Egyptii et Babylonii, in camporum patentium æquoribus *habitantes*, (= *quum hab.*) omnem curam in siderum cognitione posuerunt. *C.*—
2. *Perditis* (= *licet perd.*) rebus omnibus, tamen ipsa virtus se sustentare potest. *C.*—3. Brutus Consul ita prœlio uno accĭdit Vestinorum res, ut dilaberentur in oppida, se *defensuri* (= *ut defend.*). *L.*

Exercise 6.

[P means that the sentence is to be turned into a participial clause.]

32. °My *reputation* being lost, nothing[1] remains[2] but that I

should *die* by my own hands. I gladly receive the *honours*[a] offered to me for[3] having saved the state. They all[4] *fly* to the town to defend themselves[p] °there. Be sure[4] not to neglect your *health*, which is now re-established.[p] Can any one cure *a body*, that is worn-out[p] by such[5] labours? Who doubts, that such[5] *opinions*, so deeply[6] implanted, so long entertained,[7] are very hard to root up?[8] The *example* of a man [p] who makes glory his first *object*, is not to be followed.

[1] *nihil* [a] *aliud* [a]—*nisi*. [2] See i. 83. [3] *ob*. Say; 'on account of the republic saved.' [4] *cave*. See Df. (1), 118. [5] C (1), 10. [6] *tam penitus*. [7] *vetustus*: the word for *old* which refers to the superiority of age. Dēd. *antiquus*. [8] Df. (1), 93.

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§ 4. *Proper Names.*

33. A proper name generally precedes its apposition.

1. *Ex* præpositio: *tis* syllaba: *s* litera.—2. *Cato*, vir clarissimus.—3. *Lemnos* insula.

34. But if the attention is to rest upon the apposition, or if it has a nearer relation to some preceding notion, it stands first.

1. *Ejus doctor* Plato triplicem finxit animum. *C.* (because the *ejus* refers to *Xenocrates* in the former sentence.)—2. Homo mirificus, Dionysius (*that wonderful person, Dionysius*).

Exercise 7.

35. I will make no objection[1] to your hissing off the *stage* °that very bad actor[2] Balbus. I remember that Pamphilus, my host, said[3] that he would not come. You (*sing.*) have heard Q. Minucius Rufus say, that king Antiochus lodged[4] at his house[4] °when at Syracuse.[5] Verres *invited* Antiochus, king of Syria, to supper. I hear that the excellent Lucilius,[5] a friend of mine, is suffering from a *disease* that must end fatally. I am *vexed* that Rutilius, a man [p] who has deserved well of me, should be *living* on such confined means. I fear that Satureius, an excellent man, and °one who has deserved extremely-well of the state, will be brought into danger of his *life*. It is your °business to beseech the conqueror to spare the *life* of Pamphilus, your host.

Your connection[6] Rutilius swore that he owed his *life* to me: his father[7] Numantius would not beg Cæsar to spare mine.

[1] Df. (1), 19. [2] *histrio* (= '*stage-player*') implies something of depreciation.
[3] Df. (1), 2. [4] *deversari.* (*Luc. vir. opt.*) [5] *affinis.*
[7] The accent over *father* shows that it is to precede the proper name.

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§ 5. *Antithetical Words.*

36. From 7, it follows that antithetical words or notions will naturally often stand, the one at the beginning, the other at the end of the clause.

1. *Necessitatis* inventa antiquiora sunt, quam *voluptatis.* C.—2. *Errare* mehercule malo cum Platone, quam cum istis *vera sentire.* C.

37. If the antithetical notions consist of more than one word (each answering to one of the other set), the order of the first set is very often reversed in the second.

38. If the antithetical notions are in different sentences, they stand,

(*a*) Either both at the beginning
(*b*) Or both at the end
} of their respective clauses:

(*c*) Or the one at the end of its clause, the other at the beginning; the order of the first being generally reversed in the second, if they consist of several words.

(*a*) *Stulti malorum* memoriâ torquentur; *sapientes bona præterita,* gratâ recordatione renovata, delectant. C. (*a b — a b.*)
(*a, b*) Multi *in amicis parandis adhibent curam: in amicis eligendis negligentes sunt.* C. (*a b — a b.*)
(*c*) 1. Ut *cupiditatibus* principum *et vitiis infici* solet tota civitas: sic *emendari* et *corrigi continentiâ.* C.—2. Metuo ne *scelerate* dicam in te, quod pro Milone dicam *pie.* C. (*a b* × *b a.*)

39. When a substantive is repeated in a sentence, the two cases generally stand close together.

Obs. Not always: e. g *nihil semper floret: ætas succedit ætati.* C. In sentences of the kind to which this rule applies, the pron. '*another*' might generally be substituted for the second substantive, '*one*' being added to the first. '*Man* kills *man*' = '*one* man kills *another.*'

1. *Vir virum* legit.—2. Ex *domo in domum* migrare.—3. *Diem* ex *die* expectare.—4. *Arma armis* propulsare.

40. These forms will be indicated thus:

a b — a b will indicate that the order is to be retained; *a b* × *b a* that it is to be reversed.

Obs. The inverted order is called *Chiasmus*, and is the *favourite* form for antithetical sentences.

Obs. These rules are not invariably observed: e. g. *Rerum copia verborum copiam* gignit. *C.* Pausanias *magnam belli gloriam turpi morte* maculavit. *Nep.* *Iniquissimam pacem justissimo bello* antefero. *C.*

Exercise 8.

[*Obs.* When 'one' is to be omitted (°one), 'another' must be translated by a case of the substantive that follows one.—•Then indicates that the question is to be asked by *an*.]

41. I don't see, how past pleasures[3] can assuage[1] present evils ($a\,b \times b\,a$). I confess that the judgment of the generality[2] differs[3] from my judgment. Laws[4] punish[4] the wicked, defend and protect[5] the good. The *opinion*[3] which[3] you/ are implanting in my mind, Rutilius is rooting up.[6] The *opportunity*[3] which[3] you are seizing, Caius has let slip.[6] The more difficult it is to acquire a *knowledge* of heavenly things,[7] the more do they kindle °in us the *desire* of knowing[8] °them. It is one[9] thing to be unanimously *acquitted*, another to escape by a *sentence*[10] purchased by bribery ($a\,b$—$a\,b$). Do you °then believe, that the mind is strengthened by pleasure, °and weakened by continence?[3] ($a\,b \times b\,a$). Arms must be resisted by arms (39, 4). Is it •then true that •one poet always envies °another? I by Hercules had rather be condemned[4] than acquitted[3] by a *sentence*[10] purchased by bribery (36, 2).

[1] *Sedare.* [2] *vulgus.* [3] *dissentire* (a quâ re). [4] *supplicio*[3] *afficere*[3].
[5] Död. *tueri:* or I. 374. [6] Invert. I. 30 (*d*). [7] 'heavenly things, the more difficult knowledge they admit of (*habent*),' &c. [8] *cognoscere.*
[9] I. 38. [10] See JUDGMENT.

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6. *Secondary Emphasis: position of words occurring in two clauses.*

42. In a sentence of some considerable length a word receives a slight emphasis or prominence by being placed just before or after a pause.

For instance, just after an apposition clause that belongs to the subject. In fact, the beginning or end of any *group of words* is a slightly emphatic position.

1. Oratoris nomen apud antiquos in Græciâ | majori quadam vel copiâ, vel gloriâ floruit. *C.*—2. Cœlius talis tribunus plebis fuit, ut nemo contra civium perditorum *popularem turbulentamque dementiam* | a senatu et a bonorum causâ steterit libentius. *C.*

43. A word that is the subject or object of two sentences should generally precede both.

1. *Hostes*, ubi primum nostros equites conspexerunt, impetu facto, celeriter nostros perturbaverunt. *Cæs.*—2. *Quem*, ut barbari incendium effugisse viderunt, telis eminus missis, interfecerunt. *Nep.*

The position of a subject at the head of a sentence before the conjunction of an accessory sentence is so common, that it is often found there, even when it is *not* the subject of the principal sentence also.

1. *Hic* etsi crimine Pario est accusatus, tamen alia fuit causa damnationis. *Nep.*—2. *Romani* postquam Carthaginem venerunt———tum ex Carthaginiensibus unus, &c.

44. A word that is the subject of one sentence and the object of another, should generally stand before both (as belonging to the principal sentence) and be represented in the accessory sentence by the proper case of *is, ea, id.*

1. Rex Prusias, quum Hannibali apud eum exsulanti depugnari placeret, negabat se audēre. (*When Hannibal, who was residing as an exile with* King Prusias, *wished*, &c.—— he *said*—— &c.) *C.*—2. *Boios*, petentibus Æduis, quod egregiâ virtute erant cogniti, ut in finibus suis collocarent concessit. *Cæs.*

Exercise 9.

45. If the Boii[a] had sued for *peace*, they would have obtained it. If Caius does[1] this, he will endanger his *reputation*. Dionysius[a] having seen me at Rome, left nothing undone[2] to bring me into *odium*. Could[m] my *favourite*, your connection,[3] Rutilius, upon hearing this[4] (*pl.*) almost *die* with laughter? When your *favourite*[l] Saufeius was staying with[6] my friend Lucilius,[a] the latter used to get an *appetite* by walking. (44). When Metellus[a] was at Athens, he used to devour literature with that wonderful[6] person Dionysius.

[1] 'Shall have done.' [2] Df. Pt. I. 18. [3] *affinis.* [4] Abl. Absol. [a] *apud quem deversari*, to stay with any body for a time as a guest. [6] *homo mirificus.*

§ 7. *On the position of* Sum.

46. *Sum*, as the mere logical copula, stands either between the subject and predicate, or after them both.

Homo est mortalis: *or* homo mortalis est.

47. *Sum*, when it precedes both subject and predicate, is more than the mere copula, and expresses existence emphatically [= '*exists*:' '*there is*.']

Est homo mortalis (*man is undoubtedly mortal*).

In *est necesse* the '*est*' is emphatic (= '*is absolutely necessary*:') or '*must infallibly*.'

1. Non vident id se cupere, quod fugitivo alicui aut gladiatori concedi *sit necesse*. *C.*—2. Se esse tertium illum Cornelium, ad quem regnum hujus urbis pervenire *esset necesse*. *C.*

48. *Sum*, when unemphatic, should generally be placed after an emphatic word.

Hence is it not placed after *enim*, *autem*, &c., except when it is emphatic.

1. Postquam divitiæ honori *esse* cœpere, &c. *C.*—2. Hæc conficta arbitror a poetis *esse*. *C.*—3. Ut a te paulo *est* ante dictum. *C.*—4. Natura est ipsa fabricata. *C.*—5. In eoque colendo sita vitæ *est* honestas omnis. *C.*

49. On this principle *esse* is often placed after its governing verb; especially after such verbs as affirm or deny existence, such as *credo, nego, ajo, volo, veto*.[1]

1. Is igitur versum in oratione *vetat esse*. *C.*—2. Defensum *neget esse*. *C.*—3. Quos equidem *credo esse*, &c. *C.*—4. Ut socios honore auctiores *velit esse*. *C.*

50. *Esse* in compound infinitives very frequently precedes a *hyperdissyllable* participle; the participle often standing at the end of its clause.

Abs te *esse liberatas*: per te *esse recreatas*; latrocinia *esse depulsa*: *esse adepta*: operam *esse* ponendam (but, *prorogatus e s s e videatur*)—all in a small portion of one letter (*Epp. ad Quint. Fratr.* lib. i. 1).

51. The *est* of a compound tense often stands after its participle, at the end of a clause.

1. Nihil amplius desiderarem hoc statu, qui mihi jam *partus est*. *C.*—2 Quæ tamen (ut in malis) acerbitati *anteponenda est*. *C.*

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[1] By no means always: omni ratione tueare, ut *esse* quam beatissimos *velis* (*Epp. ad Quint. Fratr.* lib. i. 1.

Exercise 10.

52. Dionysius, who says that virtue is not productive of *pleasure*, is blamed[1] by many. Caius denies that gain should be pursued as a first *object*. He says that this should be the first *object* with those who are placed over others,[2] that those who are under their command[3] should be as happy °as possible.[4] I believe that the boy is a liar.[5] He says that pleasure is not to be our first *object*. All cry-out, that this very false[6] man [a]is not to be believed upon his *oath*. He promised that he would place no *obstacle* °in the way of accomplishing so great an object.[7] Are you' °then going to feel *affronted* at this? They teach °us, that that *opinion* should be given up.

[1] Dŏd. *reprehendere*. [2] To be placed over others, *præesse aliis*. Indic. [3] To be under any body's command, *in cujus imperio esse*. [4] I. 410. p. 144. [5] *mendax*, adj. [6] *mendacissimus*. [7] *res*.

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§ 8. *Pronouns.*

53. When a substantive has both an adjective and adjective pronoun with it, there are six possible positions, without separation.

a	*b*
1. Tuæ suavissimæ litteræ	4. Suavissimæ tuæ litteræ
2. Tuæ litteræ suavissimæ	5. Suavissimæ litteræ tuæ
3. Litteræ tuæ suavissimæ.	6. Litteræ suavissimæ tuæ.

(*a*) If both the predicates are emphatic, the forms 2. 5. should probably be preferred.

(*β*) There may be two adjective pronouns and an adjective: e. g. *tuum hoc suburbanum* Gymnasium. *C. De. Orat.* i. 1, 21 (*end*).

(*a*) *Examples of form* 1 (*which is the English order*) *are:* in hac nostrâ actione (*C. De Orat.* iii. 59): suis lenissimis postulatis (*Cæs. B. C.* i. 5): in meo gravissimo casu (*C. ad Fam.* iv. 6, 1): in hac præclarâ epistolâ (*C. de Fin.* ii. 31).

54. If the substantive has a demonstrative pronoun and two adjectives joined by *et*, *&c.*, the most usual place of the pronoun is after the first adjective.

Crassus hic et *concretus* aer. *C.*

Exercise 11.

55. Do not pester °that excellent man with your threatening

letters. He never answered a single word[1] to my very kindly expressed[2] *letters*.[a] I cannot but[3] return some answer to your very acceptable *letters*. Those wrong *opinions* °of yours must be rooted-up out of your mind. Is it °the part of a Christian to spend all his life in making *gain*? You must strive to retain[4] that great *reputation* °of yours. You must take care[5] lest your so-great *reputation* should be *endangered*. No *obstacle* shall be placed by me (°in the way of accomplishing) this so great and difficult an object.[a] Is it then the part of a Christian to increase this *unpopularity*[6] of mine?

[1] *Nullum unquam verbum.* [2] *humanissimus.* Df. (1), 18.
[3] Pt. I. 75. [4] *cavēre.* [5] See ODIUM.

§ 9. *Pronouns continued.*

56. *Quisque* with a superlative or ordinal numeral follows the adjective.

Optimus *quisque*: altissima *quæque* flumina: quinto *quoque* verbo.

Quisque is generally placed immediately after a case of *sui* or *suus* referring to it.

Placet Stoicis *suo quamque rem nomine* appellare. *C.*

57. (*a*) *Quidam* generally follows its noun, whether substantive or adjective: but

58. (*b*) *Quidam* precedes its noun, when there is an opposition between the *quidam* and some others: and in other cases where the *quidam* is very emphatic.

(*c*) For instance, where the *quidam* means '*some that I could name*:' '*some we know of*.'

(*a*) 1. Interim Agyllius quidam vincula laxavit. *Nep.*—2. Sed audio *majorem quendam* in urbe timorem esse. *C.*

(*b*) Clamor iste indicat esse *quosdam* cives imperitos, sed non *multos*. *C.*

(*c*) Otium præstaturi videntur, si *quidam* homines patientius eorum potentiam ferre potuerint. *C.*

59. The *ille* of celebrity follows its substantive, if there is no adjective with it: if there is, it generally stands between the two.

Obs. Not always: e. g. *illam acerbissimam ministram* Prætorum avaritiæ calumniam. *C. Ep. ad Q. Fratr.* i. 1, 8. Herculem Xenophontium *illum*. *C.* Xenophon Socraticus *ille*. *C.*

1. Habetur vir egregius L. Paullus *ille*, qui, &c. *C.*—2. Omnis *illa* vis et quasi flamma oratoris, &c. *C.*—3. Antipater *ille* Sidonius. *C.*—4. Menarchus, auditor Panætii *illius* tui. *C.*

60. *Aliquis* in connection with another adjective generally takes the second place.[1]

Bene dicere non habet *definitam aliquam*[2] regionem.

61. (*a*) When its substantive has no other adjective or pronoun with it, *aliquis* generally follows the substantive, when both are unemphatic; but (*b*) precedes it, when either is to receive prominence or emphasis.

Obs. *Aliquis* is emphatic and precedes the substantive, when it means '*some at all events*,' '*some if not much*:' e. g. qui sedulitatem mali poetæ duxerit *aliquo* tamen præmio dignam, &c. *C.*

(*a*) 1. Aut de pingendo *pictor aliquis* diserte dixerit aut scripserit. *C.*—2. Si *hujusce* rei *ratio aliqua*, &c. *C.*

(*b*) 1. *Ejus* facti, si non bonam, at *aliquam* rationem afferre. *C.*—2. Quid mihi—tamquam *alicui Græculo* otioso et loquaci—quæstiunculam—ponitis? *C.*—3. Timide tamquam ad *aliquem* scopulum' libidinis, sic tuam mentem ad philosophiam appulisti. *C.*

62. Two pronouns, or an adverb with the pron. from which it is derived, are generally brought close together.

Obs. Not always: even when the pronouns relate to the same person: e. g. "*cum quibus te non t u u m judicium sed temporum vincla conjunxerunt.*" C. Fam. x. 6.

Equites, sine duce relicti, *alii aliâ* in civitates suas dilapsi sunt. *L.*

63. (*a*) When *ipse* with a case of *sui* stands for *himself*, &c., it generally follows the case of *sui*: but (*b*) when there is to be *particular emphasis on the subject*, *ipse* precedes, and is used in the nominative, even though the opposition intended is between *oneself* and *somebody else*.

(*a*) 1. Deforme est, de *se ipsum* prædicare, falsa præsertim. *C.*—2. Non egeo medicinâ; *me ipse* consolor. *C.*—3. Lentulum *mihi ipsi* antepono. *C.*

(*b*) 1. Si quis *ipse sibi* inimicus est, &c.—2. *Ipsi se* curare non possunt. [Sometimes, however, the *ipse* follows: si *te ipse* contineas. *C.*]

64. In other words: whenever what is asserted of the *agent* with respect to *himself* is a strange thing, *ipse* is to be in the nom. and precede *sui*, even when the meaning is *himself*, opposed to *others* (of whom the assertion might be expected to be made).

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[1] For '*any other*,' *a l i u s u l l u s* is more common (I think) than *u l l u s a l i u s*: but this depends, of course, on the relative emphasis of '*any*' or '*other*.' To express it strongly, separate the adjectives, as: *non u l l a m rem a l i a m extimescens nisi*, &c. *C.*

[2] In *unus aliquis* this order should be observed, unless there is another adj (e. g. *aliquis unus* pluresve), or the *aliquis* is emphatic

Exercise 12.

['The °famous,' 'the °great,' &c., to be translated by *ille*.]

65. I far prefer[1] this suburban gymnasium °of yours (53, *β*) to the °famous Academy and Lycæum. Every body loves himself.[2] Every one is dear to himself. The longest letters are °always[3] the most agreeable. To each virtue its own[4] peculiar[7] praise is due.[4] Does it °then become an orator almost to *die* with laughing every third word? They cry-out, that each man must abide by his own *judgment*. Would you[1] dare to refuse to abide by the *judgment* of the °great Plato? I must explain, what[5] was the opinion of that god °of mine, Plato. That Epicurus °of yours boasts that he had no master. Epicurus says that he attended[6] °the lectures of a certain Pamphilus at Samos. It cannot be denied, that some[7] corpuscles are smooth, others rough, others round (*ab* × *ba*). Do you °then believe, that this immense and most beautiful world was made[8] of[9] certain corpuscles, by no natural compulsion,[10] but by a certain fortuitous concourse? Let us honour this °man's[4] diligence with some *reward*, if not a great °one.[11] Do you °then compare me to some Scythian (61, *b*)? Is it °then like a philosopher[12] to defend pugnaciously some doubtful *opinion* °or other?

[1] *Longe anteponere.* [2] I. 363. Begin with *ipse.* [3] I. 399, *b.* [4] peculiar, *proprius.* To be due, *deberi.* [5] *quisnam.* [6] to attend a person's lectures, *audire aliquem.* Turn the verb into the passive, '*was heard by him.*' [7] *quidam.* [8] *efficere.* [9] *ex.* [10] 'no nature compelling.' [11] if with no (*non*) great, yet (*at*) with some reward.' (See Ex. 61, *b.*) [12] Say: 'of a philosopher.'

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§ 10. *The Relative.*

66. (*a*) The relative (except when it refers to *is, ea, id*) should stand as near as possible to its anteeedent: (*b*) the place of the antecedent being often determined with this view.

(*a*) Xerxem per literas certiorem fecit id agi, ut pons, *quem ille* in Hellesponto fecerat, dissolveretur. *Nep.*

(*b*) Bellum grave et periculosum vestris vectigalibus atque sociis a duobus potentissimis regibus infertur, *Mithridate et Tigrane; quorum* alter, &c. *C.*

67. This applies only to strictly relative clauses: not to *qui* = the demonstr. *is*, with *et*, *nam*, *igitur*, *autem*, &c.

68. Appositions, and even single adjectives (especially superlatives), that in English precede the relative clause, are in Latin generally placed in that clause.

Hence 'the very celebrated general Epaminondas, in whose house' *would be:* Epaminondas, cujus *celeberrimi imperatoris* in domo, &c. 'The immortal glory which the Greeks acquired,' gloria, quam *immortalem* Græci retulerunt. So: '*a city which*,' quæ urbs, &c.—'*the city he first visited*,' quam urbem primam adiit.—'*an opinion which*,' quæ sententia, &c., (*city* and *opinion* being in *apposition* to something preceding.)

Exercise 13.

69. In the same year Cumæ, a city[a] which[a] the Greeks were then in possession of,[1] is taken by the Campanians. The Amanus divides Syria from Cilicia, a mountain which was full of °our constant[2] enemies.[a] I hope that you will[3] recover from the very severe *disease*, with which you are now afflicted. I hope that you will[3] keep the many[a] and very beautiful[a] *promises*, which you made me. The very great[a] and beautiful[a] *reward*, with which I have been presented, wonderfully[4] delights me. That Athenagoras of Cyme,[5] who had dared to export corn in a famine,[b] was scourged[6] with rods.[6]

[1] To be in possession of, *tenēre*. [2] Constant, *sempiternus*: to end the sentence. [3] *fore ut* . . . [4] *mirifice*. [5] *Cymæus*. [6] *virgis cædi*.

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§ 11. *The Relative continued.*

70. (*a*) When the subject is defined by *ille* and a relative clause, it is often placed in, and at the end of, the relative clause: so, (*b*) when a relative clause stands before the principal clause (the relative being in the nominative), the antecedent often terminates the relative clause.

(*a*) Ille, qui in Timæo mundum ædificavit Platonis *deus*.

(*b*) Quæ perspicuam omnibus veritatem continet *propositio*, nihil indiget approbationis. *C.*

71. When the relative clause precedes the principal one, the rel. *may* give up its usual place (as the first word) in favour of a notion that is to be made prominent.

Tributa vix, *in fœnus Pompeii quod* satis sit, efficiunt. *C.*

72. Of two cases of *qui*, an oblique case precedes a nominative.

Senatus ille, *quem qui* ex regibus constare dixit, unum veram speciem *Romani* senatûs cepit. *L.*

73. When *qui* refers to something preceding, no conjunctions can go with it but *sed, et* (before), *tamen, quidem, que* (after).

1. Perturbat me, C. Cæsar, illud interdum: *quod tamen*, quum te penitus recognovi, timere desino. *C.*—2. Morositas senum habet aliquid excusationis, non illius quidem justæ, *sed quæ* probari posse videatur. *C.*

74. Other conjunctions, such as *autem, vero, enim, igitur*, cannot stand with *qui*, unless its reference is to something that follows.

1. *Quæ autem* secundum naturam essent, ea sumenda et quadam æstimatione dignanda docebat. *C.*—2. *Qui igitur* adolescens, nondum tantâ gloriâ præditus, nihil unquam nisi severissime et gravissime fecerit, *is* eâ existimatione, eâque ætate saltavit? *C.*—3. *Quorum vero* patres aut majores aliquâ gloriâ præstiterunt, *ii* student plerumque eodem in genere laudis excellere. *C.*—4. *Quæ ergo* ad vitam tuendam pertinent, partim sunt in animo, &c. *C.*

Exercise 14.

[*r. f.* means that the rel. clause is to stand first (see Part I. 30): *a. v.* that the sentence is to be translated by the active voice.]

75. That *opinion*[1] of yours, which is injurious[1] to us, must be rooted-up out of your mind. That Rupilius,[1] who for so many years had sat at *the helm* of the state, had *fled* away secretly. (*r. f.*) Let those therefore, to whom we all owe our *lives*, be *buried* with military honours. (*r. f.*) Will therefore[1] that Lucilius,[1] who is prepared for his *fate*, whatever it may be, *fly* away secretly? (*r. f.*) You are therefore[1] driving from the *helm* of the state those, to whom both you and I owe our *lives*. (*r. f.*) The General who had so often saved the state, was suffered by his fellow-citizens to be deprived of *burial*. (*a. v.*) We have scarcely corn[a] enough[2] for a month. Let those therefore[1] who have kept back their *corn*, be fined a sum-of-money.[3] *Peace* must be sued for; which those who sue for it (*fut.*), will obtain.

[a] *Laedere.* [2] Say: 'which may be enough for ('in') a month.' [a] See example (71). [3] *pecunia.* abl.

§ 12. *Interrogatives.*

76. (*a*) Interrogatives, except *ne*, take the first place in an indirect question that follows the principal sentence: but,

77. (*b*) In direct questions, or indirect questions that precede the principal sentence, the interrogative sometimes yields the first place to an emphatic notion.

(*a*) Quæritur, *cur* doctissimi homines de maximis rebus dissentiant. *C.*

(*b*) 1. *Dii utrum* sint, necne sint, quæritur. *C.*—2. Quid? *Alexandrum Pheræum quo* animo vixisse arbitramur? *C.*

Exercise 15.

78. What? is not nearly[1] the whole heaven[a] filled[1] with the human race? But whether these numbers[a] are poetical, or of[2] some other kind, must be seen next.[3] When Socrates[a] was asked,[4] whether he did not think Archelaus,[a] the son of Perdiccas, happy; I don't know, said he, for I have never conversed with him.[5] What? did not the famous Cato of Utica[6] *die* by his own hands? What? with what feelings do we think that Lucilius of Ariminum saw his *mistake* (*b*)? I wish to remark[7] here, what[8] a calamity over-confidence[9] usually[10] is.

[1] Ramshorn says: *complere*, to fill completely; *implere*, to fill what is hollow empty; *opplere*, to fill to the brim, to fill to overflowing, to cover a surface by filling. Nearly so Jentzen: *plenum quod est ad satietatem dicitur* complétum, *expletum: repletum est, quod exhaustum erat, ut fossa: oppletus ad superficiem, refertus, differtus, confertus ad spatium interius pertinent.* [2] *ex.* [3] *deinceps.* [4] 'Socrates, when it had been inquired of him' (*subj.*), &c.; *quærere ex aliquo.* [5] *colloqui cum aliquo.* [6] *Uticensis*, adj.—so *Ariminensis* below. [7] *Libet interponere.* [8] C. (1), 21. Df. (1), 50. [9] *nimia fiducia.* [10] 'is wont to be.'

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§ 13. *Prepositions.*

79. Prepositions (except *versus* and *tenus*) generally stand before their nouns. (*a*) When the substantive has an attributive with it, the preposition stands between the attributive and its substantive, when either of them is emphatic. (*b*) When the attributive is a rel. pron., the preposition generally stands between the pron. and its substantive

(*a*) 1. Magnâ *cum* curâ atque diligentiâ scripsit. *C.*—2. Romani Horatium accipiunt eo *majore cum gaudio*, quo prope metum res fuerat.

(*b*) In some expressions the preposition nearly always takes the middle place; e. g. *quâ in re; quam ob rem; eâ de causâ.*

80. Even when the relative has no substantive with it, the preposition often follows it.

1. Senatus, *quos ad* soleret, referendum censuit. *C.*—2. Homo disertus non intelligit eum, *quem contra* dicit, laudari a se, &c. *C.*—3. Socii putandi sunt, *quos inter* res communicata est. *C.*—4. Res, *quâ de* agitur. *C.*

81. *Cum* is always appended to *me, te, se, nobis, vobis, qui* (= quo): and also to *quo, quâ, quibus*, when the *cum* is entirely unemphatic.

1. Maxime cavendum est, ut eos, *quibuscum* sermonem conferimus, et vereri et diligere videamur. *C.*—2. Ira procul absit, *cum* (emphatic) quâ nihil recte fieri, nihil considerate potest. *C.*—3. Noli adversum eos me velle ducere, *cum quibus* (*opp. to* adversum eos) ne contra te arma ferrem, Italiam reliqui. *Nep.* 25, 4.

82. When a substantive governed by a preposition has other words attached to it, these words are often placed between the preposition and its noun.

1. Erat olim mos ut faciles essent *in suum cuique* tribuendo. *C.*—2. Honore digni *cum ignominiâ dignis* non sunt comparandi. *C.*

A preposition is sometimes separated from its noun by *que, ve, vero, autem, tamen, quidem, enim.*

1. Sensim hanc consuetudinem et disciplinam jam antea minuebamus; *post vero* Sullæ victoriam penitus amisimus. *C.*—2. So: *post autem* Alexandri mortem. *Nep.*—3. *Post enim* Chrysippum. *C.*

83. Even in prose, *per* in adjurations is separated from its case by the acc. pronoun of the person addressed, the verb *adjure, beseech, implore* being omitted.

Nolite, judices, *per* vos *fortunas*, per liberos vestros, inimicis meis, iis præsertim quos ego pro vestrâ salute suscepi, dare lætitiam. *C.*

Exercise 16.

84. On these matters I would wish[1] you (*pl.*) to deliberate[2] with Pomponius, with Camillus, with whomsoever[3] it shall seem °good to you. As to[3] him, in whose °hands[4] all[5] power[5] is °lodged, I see nothing to fear.[6] Epicurus showed himself a sufficiently apt °scholar in °receiving[4] this nerveless[7] and effeminate[8] opinion; after him Philonȳmus the Rhodian ‖

asserted that to be without pain is the summum bonum. They fix a certain limit,[9] beyond which, °they say, we ought not to advance. Neither in those who frame constitutions,[10] nor in those who wage wars, is the desire of oratorical power[11] wont to arise. I believe that a limit in sepulchres is properly[12] required: for to what expenses that matter[13] has already advanced, you see in the tomb of C. Figulus. Pomponius is going to set out for Sicily: a matter[1] concerning which I have || *fished out* a great deal[14] from Hortensius.

[1] *Velim* with subj. (*ut* omitted). [2] The simple relative. [3] *de.* [4] To be in any body's hands, *penes aliquem esse.* Df. (1), 108. [6] *ad aliquid satis docilem se præbēre.* [7] *enervatus.* [8] *muliebris.* [9] *modum adhibēre.* [10] *constituere rempublicam.* [11] *dicendi.* [12] *recte.* [13] *res.* [14] *multa.*

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§ 14. *Conjunctions.*

85. A conjunction stands at the head of the clause to which it belongs.

86. But the relative or demonstrative pronoun, and any emphatic notion, may precede any but the co-ordinate conjunctions, *et, ac, atque; vel, aut; sed; at, verum; nam, namque, etenim; quamobrem, quapropter; ita, itaque, sic,* &c.

1. *Id ille ut* audivit, domum reverti noluit. *Nep.*—2. *Huic si* paucos putatis affines esse, vehementer erratis.—3. *Commentarios quosdam Aristotelis* veni *ut* auferrem. *C.*—(*So in subordinate sentences.*) 4. Atilius Regulus —— *sententiam ne* diceret, recusavit. *C.*—5. Gorgiæ Leontino tantus honos habitus est a Græcis, *soli ut* ex omnibus Delphis non inaurata statua, sed aurea statueretur. *C.*

87. When two conjunctions come together, the conjunction of the principal precedes that of the subordinate sentence.

Itaque, si aut requietem natura non quæreret, aut eam posset aliâ quadam ratione consequi, facile pateremur. *C.*

88. *Quam* (*how*) with an adjective is often separated from the adjective, for the purpose of adding emphasis to it.

Ut credam ita esse, *quam* est id *exiguum*? *C.*

Exercise 17.

89. When he heard this,[a] he suffered nobody to *rest.* I am come to recompense you with some *reward*, if not a great °one

(86, 5). When he heard this,[a] he uttered the name of Quinctilius in a very *pathetic* manner. I will call upon Caius, whom, though I think he will keep his *promises*, I will nevertheless bind by an *oath*. Do you °then think those evils are to be feared, which are over in a moment of *time?* *Listen* to what that Caius (of) yours[a] has done. If Demetrius has an *audience*, it will be all over[1] with the army. Though Caius[a] owes his *life* to me, yet he endeavours to bring me into *odium*. If therefore (87, *b*) they think that they *owe* their lives to me, I should be honoured °by them with some[a] reward.[a] If therefore (87, *b*) they have derived any *advantage* from my care, let them confer some[a] *reward*[a] upon me.

[1] *Actum esse de.*

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§ 15. *Conjunctions.—Autem, enim, igitur,* with *esse.*

90. *Obs. Igitur, tamen, ergo, deinde, præterea, itaque,* take the first place, when they modify the whole clause, and not merely any particular notion of it. When they modify a particular notion, only or especially, they follow that notion, or the first and most important of the words by which it is expressed. In Cicero, however, *itaque* always takes the first place, *igitur* never.

91. If *esse* or the *subject* begins the sentence, *autem, enim, igitur,* take the second place.

1. *Est enim* effectrix multarum et magnarum voluptatum. *C.*—2. *Sunt autem* clariora ——— indicia naturæ. *C.*—3. *Id autem* est perfectum officium. *C.*

92. If the sentence begins with the *predicate* or *non, num, nemo, nihil quis;*[1] or if *esse* is emphatic; *esse* (generally) takes the second, and the particle the *third* place.

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[1] *Quis enim est,* &c., occurs *Tusc.* iv. 2, and elsewhere. The thing to be considered is; whether the question or assertion relates to the *existence* of the thing or to its *nature.* "Quo minus recte dicatur *quid enim est, nihil enim est,* nulla obstat ratio.—Discrimen proficiscitur ex naturâ verbi *esse,* quod, quum non plenam significationem præstet, cum nomine conjungitur in unam notionem, et encliticorum more comprehenditur uno accentu: sed ubi significat *vere esse, existere,* attrahit interrogandi particulam.—Qui quærit, *quid est enim?* aut exspectat responsionem *nihil esse,* vel *nihil aliud esse;* aut *an res vere sit, dubitat.* Qui interrogat, *quid enim est?* de certo genere rei quærit, vel, interrogationis

1. *Dicendum est enim* quod sentio. *C.*—2. *Nihil est enim* aliud, quamobrem, &c. *C.*—3. *Quis est enim* qui, &c.?—4. *Nemo est igitur*, qui.

93. (*a*) A preposition throws these particles into the third place, unless it is emphatic; (*b*) when they may stand between the preposition and its noun.

(*a*) *Ex hac igitur* illud efficitur. *C.*

(*b*) 1. *Post vero* Sullæ *victoriam* (hanc consuetudinem) penitus amisimus. *C.*—2. Herillus jam pridem est rejectus: *post enim Chrysippum* non est disputatum. *C.*

94. Sometimes *est* follows a preposition and its case, and thus the particle is thrown forward to the fourth place.

Ab eâ est —— *enim* interfectus. *C.*

95. *Quoque, quidem* (which always follow the word they belong to) also throw *autem, enim, igitur* to the third place.

Ei quoque enim proconsuli imperium in annum prorogabatur. *L.*

96. A partial exception to what is here said of *quidem*, arises from the affection of the pronominal particle *quidem* for a pronoun. Thus in *tibique persuade esse te quidem mihi carissimum, sed multo fore cariorem, si*, &c., the *quidem*, which properly belongs to *carissimum*, has deserted to the pronoun.

97. So with other verbs the particle takes the third place, when the verb has a word with it, from which it cannot well be separated.

Non video autem, &c.——*Num vis igitur* audire, &c.?

98. The *post-positive* conjunctions may separate a prænomen from a cognomen, and even such a compound word as *jusjurandum, plebiscitum*.

1. *L.* quidem *Philippus* gloriari solebat. C.—2. *Rem* vero *publicam*.—3. *Juris*que *jurandi*.—4. Rogationibus, *plebisve scitis*.

Exercise 18.

99. For I must say how salutary[1] *religion* is to men. For some *reason* must be given of this, as it appears to you at least,[2] strange counsel. For who is there, whose ears that *report* has

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vi intentâ, *non hoc esse*, vel *prorsus nihil esse*. Nam tota vis continetur uno verbo *quid*.—Hoc ad alias quoque formas pertinet, quæ verbum *est* enclitcum nomini conjunctum habent." (*Hand. Tusc.* ii. 400.)

not reached? I approve of that:[3] for there is nothing from which you can derive greater *advantage*. Be of good[4] courage:[4] for there is nobody to eject you from *possession*. Do you wish therefore to *listen* to what that Pomponius[5] has done? You see what prudence, and how firm[6] a mind[6] there is need of; for ° we must take the *helm* of the state. For who is there who denies, that you both sit at the *helm*, as the *saying* is, and above all others[5] watch over[6] the state? ° We waver[7] and change ° our opinion even in clearer things: for in these there is some obscurity. I approve of that:[3] for there is no rapidity[8] which can come-into-competition[9] with that[10] of the mind.

[1] To be salutary, *saluti esse* [2] *quidem*. [3] *laudo id quidem*. [4] *animus*. [5] *unum ex omnibus maxime*. [6] *prospicere* with dat. [7] *labare*. [8] *celeritas*. [9] *contendere*. [10] The subst. must be repeated.

§ 16. *Non. Haud.*

100. (*a*) *Non* (or *haud*) generally stands before the word whose notion it denies: thus when there is an opposition, it is always prefixed to one of the antithetical words: but,

101. (*b*) *Non* (*haud*) takes the first place in negative sentences that express a consequence, (hence so frequently with *ergo*, *igitur*,) and (*c*) in hypothetical conclusions, when *nisi* is the conditional particle.

(*a*) 1. *Non paranda* nobis solum sapientia sed *fruenda* etiam. *C.*—2. Otii fructus est *non* contentio animi, sed relaxatio. *C.*
(*b*) *Non igitur* de improbo, sed de callide improbo quærimus. *C.*
(*c*) Non jam Troicis temporibus tantum laudis in dicendo Ulyssi *tribuisset* Homerus, *nisi* jam tum honos *esset* eloquentiæ. *C.*

102. *Non* (*haud*) may also take the first place, when the denial is to be very emphatic; especially in negative questions.

1. *Non* ego jam Epaminondæ, non Leonidæ mortem hujus morti antepono. *C.*—2. Quid bestiæ? *non* pro suo partu ita propugnant, ut vulnera recipiant? *C.*

103. The place of *non* in the case of *est*, &c., with a participle, or of an auxiliary verb (with infin.) is next before *est* or the auxiliary verb (when there is no *antithesis*).

1. Hi vos, quoniam libere *non licet*, tacite rogant, &c. *C.*—2. Regulo *non fuit* Jupiter metuendus, ne, &c. *C.*—[*When there is antithesis, the* non *precedes the antithetical word.*] 3. Non modo—*non* deterritus, sed—concitatus est.—4. Hanc epistolam cur *non scindi* velim, causa nulla est. *C.*

104. The place of *non* is optional, when it belongs to a predicate (*esse* being the copula), or when it belongs to a *universal* negative proposition with *quis* or *qui*.

1. Jove tonante cum populo agi *non* est fas. *C.*—2. Nihil est, quod Deus efficere *non* possit. *C.*—3. Nihil est enim, quod *non* alicubi esse cogatur. *C.*

Exercise 19.

105. I′ should not have *risked* all[a] my fortunes,[a] unless I had made you take an *oath* in words prescribed by me. I′ should not have been *banished*, unless you had brought me into *odium*. You shall not therefore receive any *reward* of your improbity from me. I do not therefore consider myself to be °too richly *rewarded* for my great[1] labour. What therefore °did Caius °do? did not[2] he′ receive from you the *reward* of his crimes?[2] I shall not therefore place much reliance on your *promises*. I know that you favour me: I will not therefore bind you by an *oath*. Caius would not have fallen into so great[a] a *calamity*[a] unless he had ceased to be in *favor* with you. There is hardly any thing which does not admit of the *excuse* of ignorance.

[1] Say: 'for my so-great labour.' [2] Ask the question with *non*, which is often used for *nonne* in vehement interrogations. [3] See Död. *delictum*.

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§ 17. *Comparatives, &c.*

106. In comparisons with *quam*, both the substantives connected by *quam* often precede the comparative.

1. Adventus hostium fuit *agris*, quam *urbi*, *terribilior*. L.—2. Maris *subita tempestas*, quam *ante provisa*, terret navigantes *vehementius*. *C.*—3. Ex multis judicari potest *virtutis* esse, quam *ætatis*, cursum *celeriorem*. *C.*—4. *Themistoclis* nomen, quam *Solonis*, est *illustrius*. *C.*—5. Pompejus fuit *restituendi mei*, quam *retinendi*, *studiosior*. *C.*—6. *Facere*, quam *sanare*, vulnera *facilius* est. *Q.*

107. A vocative is inserted after some words of the sentence.

Quum in omnibus causis gravibus, *C. Cæsar*, initio dicendi commoveri soleam vehementius. *C.*

108. *Inquam* also is inserted after some words; as *ait* is, when not followed by an *infin.* or *sic, ita,* &c.

1. Te, *inquit*, Appi, tuumque caput, &c. *L.*—2. Hoc te uno quo possum, *ait*, modo, filia, in libertatem vindico. *L.*

109. If *inquam* has a nom., the verb generally stands first.

110. So with *ut ait; ut narrat;* &c., the verb precedes its nominative.

1. Sed dum palato quid sit optimum judicat, cœli, palatum (*ut ait Ennius*) non suspexit. *C.*—2. Pacideianus aliquis hoc animo, *ut narrat Lucilius*, &c.

111. So *mihi crede* (*usually in this order*), *credo, opinor, puto, existimo,* (all four with or without *ut,*) *quæso, obsecro,* are often thrown parenthetically into the middle of a sentence.

1. Rubeo, *mihi crede*, sed jam scripseram. *C.*—2. Tranquillatis autem rebus Romanis, remigravit Romam, *ut opinor*, L. Cottâ et L. Torquato Coss.—3. Nolite, *obsecro vos*, pati, mihi acerbiorem reditum esse, quam fuerit, ille ipse discessus. *C.*

Obs. *Crede mihi* is by no means *uncommon* in Cicero: the '*believe*' is then emphatic. *Thus*, Jam enim dico meum; antea, *crede mihi*, subdubitabam.—*Cic. ad Att.* xiv. 5, 2. *Crede* may then stand at the head of its clause; as, *C r e d e, igitur m i h i, Plance, omnes*, &c.—Cic. Fam. x. 6.

Exercise 20.

112. It is easier to tie a *knot*, than to untie °i t. °My return was more bitter to me, than that departure itself.[b] Lucilius was honoured with a more splendid *funeral* than Demetrius. The Boii *fled* to °t h e i r camp in more complete disorder than the Ædui. It is easier to make a *promise* than to perform it. Is it not sometimes[1] a harder °t h i n g to perform a *promise* than to make it? You ought to blush (111) believe me; for you have wrested these things from my *hands*. Do not, I beseech you, allow this lucky opportunity to slip through your *fingers*.[2] These things, as I imagine, would not be in our *power*,[2] if you had not let this lucky opportunity slip through your *fingers*.[2] Terrour,

as Ennius says, banishes[3] all[4] wisdom[4] from my mind. Separate[6] yourself at length,[5] I beseech °y o u, from those, with whom not your °o w n judgment, but the *circumstances* of the times have united[6] you.

[1] Rarius *interdum* quam *nonnunquam* esse memento. [2] See HAND.
[3] *qnid mihi ex animo e x p e c t o r a r e.* For *ex animo* others read *exanimato*. TEITOR, *vaxor*. [4] *sejungere*. [5] *aliquando*. [6] *conjungere*.

EXPLANATION OF MARKS, &c.

Words in [ ] are to be omitted in translation.[1]

‖ Words in italics, to which this mark is prefixed, are to stand at the head of their clause. If the word that follows ‖ is not in italics, the mark applies to that word only.

* This mark denotes, that the word to which it is prefixed is to be looked for in the Extracts from the 'Antibarbarus,' appended to the volume.

‡ This mark means, that the clause to which it is prefixed is to precede the whole or part of that which stands before it in English.

† This mark means, that the *active* voice is to be turned into the *passive*, or *vice versâ*.

Numerals followed by a curve refer to the Cautions at the end of the volume.

Numerals without a curve refer to the Differences of Idiom at the end of the volume.

C. and Df. refer, respectively, to the Cautions and Differences of Idiom in Practical Introduction, Part I.

V. M refer to the *Versus Memoriales* at the end of the volume.

M. L. refer to the *Memorial Lines* at the end of the volume.

☞ Numerical references in the notes refer to the First Part of the 'Practical Introduction to Latin Prose Composition.'

☞ Words in the notes marked by single inverted commas, are the *literal* translation of the Latin to be used.

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[1] In the first five Exercises, words to be omitted are marked by ° prefixed to words in *spaced* printing.

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION.

II.

LONGER LATIN EXERCISES.

(On connecting propositions by the relative pronoun, where in English we should use a demonstrative.)

1. PROPOSITIONS are in Latin often connected by the relative *qui, quæ, quod,* where in English we should use *and, for, but, now,* &c., with the demonstrative.

2. (*a*) Nam et prætor pedestribus exercitibus præfuit, et præfectus classis res magnas mari gessit. *Quas ob causas* (= *atque* ob *eas* causas, '*and for these reasons*') præcipuus ei honos est habitus.

(*b*) Namque omnibus unus insulis præfuit. *In quâ* (= *nam* in *eâ*) potestate Pheras cepit, coloniamque Lacedæmoniorum. (*Nep.* ix. 1.)

3. The relative in these propositions is equivalent to the unemphatic *is, ea, id,* with *et, autem, igitur;* or even *nam, tamen, sed, vero.* If the demonstrative pronoun required is the more strongly demonstrative *hic, ille,* or even if there would be any emphasis on '*is*,' the relative must not be used: nor if the conjunction would be emphatic, e. g. *itaque, ergo, at, verum, nempe, nimirum,* &c.

4. Whether *is* should be retained, or this construction with the relative used, depends on various considerations. Thus in Cic. Cluent. 7: *Postremo unus, qui erat reliquus Dineæ filius Cn. Magius est mortuus. Is* fecit heredem illum adolescentem Oppianicum. Here the '*is*' is retained because a *qui* had so lately preceded.

5. The connection by the relative is very often used, when there is a dependent or subordinate sentence, which is then placed immediately after the relative: hence this *qui* very often precedes a *quum, postquam, ut, ubi.*

6. Reddita inclusarum ex speluncâ boum vox Herculem convertit. *Quem quum* vadentem ad speluncam Cacus vi prohibere conatus esset, ictus clavâ fidem pastorum nequidquam invocans morte occubuit. (*Liv.*)

7. When an English relative clause is followed by a subordinate clause containing a demonstrative, or has such a clause inserted in it, the *relative* is, in Latin, placed in this *subordinate* clause (which then stands first), and either '*is*' is used in the other clause or (if the pronoun is in the same case in both clauses) the pronoun is omitted.

8. An example or two will make this clear.

(*a*) 'A man (*whom* I should have spoken to), (*if* I had seen *him*).'
In Latin this would be:
'A man (*whom* if I had seen), (I should have spoken to).'

(*b*) 'A man by *whose* treachery I should have been ruined, *if* I had not discovered *it* in time.'
In Latin:
'A man (*whose* treachery if I had not discovered in time), (I should have been ruined *by it*).'

(*c*) Thus instead of
'Non vident id se cupere, *quod* (si adepti sunt *id*) fugitivo alicui aut gladiatori concedi sit necesse,'
A Roman would have written:
'Non vident id se cupere, (*quod si* adepti sunt) fugitivo alicui aut gladiatori concedi sit necesse.' (*Cic.*)

9. Hence never write *qui, quum is*, &c., *qui, quum ejus*, &c., *qui, quum ei*, &c.; but *qui, quum — ; cujus quum — ; cui quum*, &c. So not *qui, si ejus*, &c., but *cujus si*, &c.

Exercise 1.

[See Pract. Intr. Part I. 441.]

Alexander died at Babylon, ° a man who, if *his* life had been a longer ° one, would have subdued the whole world.[a] Alexander died at Babylon, ° a man who, if a longer life had fallen-to-his-lot,[b] would have subdued the whole world. Alexander died at Babylon, ° a man who, if fate had kept[c] him alive ° for a longer ° time, would have subdued the whole world. Alexander died at Babylon, a man who, unless fate had taken from him his life prematurely,[d] would have subdued the whole world.—His death was the ruin of[e] all his fellow-citizens,[f] by whom he was slain[g] because he wished to save them. I have very often read that there is no evil[h] in death, ° for that if any sense remains

after it,[i] it ought to be considered immortality rather than death. The power[j] of conscience is great, *and* those who neglect *it*, betray[k] themselves. Philosophy contains the doctrine[l] both of duty and of morality:[m] those °therefore who profess *it* seem to me to support a very important character.[n] King Eucratides reduced India under his dominion,[o] but when he was returning thence,[p] was slain on his march by his son.

[a] WORLD should not be translated by *mundus* except when the meaning is *universe*. When the earth or its countries are meant, *orbis terræ* or *terrarum* should be used; the latter especially when there is reference to different countries. [b] Should you use *contingit*, or *accidit*? [c] *reservare*. [d] *immature*. [e] *perdere*. [f] *civis*. [g] Död. *interficere*. [h] Part I. 161, *Obs.*, and end of 162. [i] 'in it.' The verb in the next clause should be subj., it being the speech or sentiment of the person or persons from whom the narrator had heard the opinion. Pt. I. 460 (*b*). [j] *vis*. [k] *indicare*. Express both *ipse* and *suus*. Pt. I. 368. [l] *disciplina*. [m] Say, 'of living well.' [n] *personam sustinēre*. [o] *in potestatem redigere*. [p] Use *rel.* adverb.—*as recipere*.

(*On Rhetorical Figures.*)

1. *Geminatio*, or the *doubling* of an emphatic word.

(*a*) *Crux*, *crux* inquam misero et serumnoso parabatur. (*C.*)

2. *Repetitio* (*ἐπαναφορά*), when several clauses or members of a sentence begin with the same word.

(*a*) *Nihil*ne te nocturnum præsidium Palatii, *nihil* urbis vigiliæ, *nihil* timor populi, *nihil* consensus bonorum omnium, *nihil* hic munitissimus habendi senatûs locus, *nihil* horum ora vultusque moverunt? (*C.*)

3. *Conversio* (*ἀντιστροφή*), when several clauses or members of a sentence *end* with the same word.

(*a*) Urbis vigiliæ nihil te moverunt, timor populi nihil, consensus bonorum omnium nihil, &c.

4. *Complexio* is when several clauses or members of a sentence both begin with the same word and end with the same word.

(*a*) *Quis* legem tulit? *Rullus*. *Quis* majorem partem populi suffragiis prohibuit? *Rullus*. *Quis* comitiis præfuit? *Rullus*. *Quis* decemviros quos voluit renuntiavit? *Rullus*. (*C.*)

5. *Traductio*, when a word occurring in a clause, occurs again (intentionally and as an ornament) in one or more subsequent clauses.

(*a*) Eum tu *hominem* appellas, qui si fuisset *homo*, nunquam tam crudeliter vitam *hominis* petisset.

(*b*) Qui nihil habet in *vitâ* jucundius *vitâ*, is cum virtute *vitam* non potest tollere. (*C.*)

6. *Polysyndeton* (*πολυσύνδετον*), the using many conjunctions, i. e. one between each pair of words or notions.

(*a*) *Et* inimico proderas, *et* amicum lædebas, *et* tibi ipsi non consulebas. (*C.*)

7. *Annominatio* (*παρονομασία*) is the antithesis of words of nearly the same sound.

a) —ut eum non facile non modo extra *tectum*, sed ne extra *lectum* quidem quisquam videret. (*C.*)

(*b*) Hanc reipublicæ pestem non paulisper *reprimi*, sed in perpetuum *comprimi volo*. (*C.*)

(*c*) Expetenda magis est *decernendi* ratio, quam *decertandi* fortuna. (*C.*)

8. *Ὁμοιόπτωτον*, when the members of a sentence are of parallel construction, having the same cases, or the same persons of the same tense. When they end with the corresponding case or tense, it makes *ὁμοιοτέλευτον*.—Both occur in the following example:

(*a*) Vicit pudorem libido, timorem audacia, rationem amentia. (*C.*)

9. *Ἰσόκωλον*, when the clauses are very nearly of equal length.

(*a*) Alii fortuna felicitatem dedit: huic industria virtutem comparavit.

10. *Ἀντίθετον* (antithesis) requires this *equality of length* in the antithetical portions.

(*a*) Est igitur hæc, judices, non scripta sed nata lex; quam non didicimus, accepimus, legimus, verum ex naturâ ipsâ arripuimus, hausimus, expressimus; ad quam non docti, sed facti, non imbuti, sed instituti sumus ut, &c. (*C.*)

11. *Commutatio* (*ἀντιμεταβολή*) is when the antithesis consists in the *conversion* of a proposition.

(*a*) Quia stultus es, eâ re taces; non tamen quia taces, eâ re stultus es: si poema loquens pictura est, pictura tacitum poema debet esse.

12. *Regressio* (*ἐπανοδός*) is when this kind of conversion is a conversion of a part only of a proposition.

(*a*) Ut eloquentium juris peritissimus Crassus, juris peritorum eloquentissimus Scævola haberetur. (*C.*)

13. *Gradatio* (*κλῖμαξ*) is the mounting up as it were from one word to another, the preceding word being repeated.

(*a*) Imperium Græciæ fuit penes Athenienses; Athenienses potiti sunt

Spartiatæ; Spartiatas superavere Thebani; Thebanos Macedŏnes vicerunt, qui imperium Græciæ brevi tempore adjunxerunt Asiæ bello subactam. (*Ad Herenn.*)

14. Ἀποσιώπησις is the purposely breaking off the discourse and suppressing a statement one was about to make.

(*a*) De nostro enim omnium—non audeo totum dicere. (*C.*)

15. *Dissolutio* (ἀσύνδετον), the omission of the copulative conjunction.

(*a*) Qui indicabantur, eos vocari, custodiri, ad senatum adduci jussit. (*C.*)

16. *Correctio* (ἐπανόρθωσις) is the correcting an expression previously used.

(*a*) Hic tamen vivit. Vivit? immo vero etiam in Senatum venit. (*C.*)

17. *Dubitatio* is the purposely expressing a doubt; under which intentional forgetting and remembering may be reckoned.

(*a*) Tu istud ausus es dicere, homo omnium mortalium—nam quo te digno moribus tuis appellem nomine? (*C.*) (Here is also *aposiopesis*.)

Exercise 2. (*On Rhetorical Figures.*)

(*Litteris delector.*)

[GEMINATIO.] Literature, literature alone, I say, delights[a] me, [REPETITIO.] Literature nourished me when a boy; literature preserved me when a young man[b] from the infamy of lust: literature assisted me when I was a man, in the administration[c] of the republic: literature will comfort the weakness of my old age.[d] [CONVERSIO.] Literature delights us with the most dignified[e] pleasure; it delights us with the discovery of what is new;[f] it delights us with the most certain hope of immortality. [COMPLEXIO.] Do you think him[g] a bad citizen, who is delighted with literature? who is delighted with the discovery of truth? who is delighted with the diffusion of learning? [TRADUCTIO.] What do you mean? Are you[g] delighted with literature, who hate [o]what is the foundation (*pl.*) of [o]all literature? [POLYSYNDETON.] Literature both instructs, and delights, and adorns, and consoles. [Ὁμοιόπτωτον, ὁμοιοτέλευτον.] Do you think it possible, that one who is devoted to the pursuit of literature, should be bound by the chains of lust? [Ἀντίθετον.] Do you, who say that you are delighted with literature, allow yourself to be en-

tangled by pleasure? [*Ἀντιμεταβολή.*] I do not cultivate literature because I am delighted with it, but am delighted with it because I cultivate it. [GRADATIO.] The pursuit of literature has acquired for me learning: learning °has acquired for me glory: glory °has drawn upon me envy and malevolent depreciation. [APOSIOPESIS.] What? do you: do you charge me[f] with this, °a man who have never in my life pursued[g] any thing but virtue and learning?—What you have pursued——; but I am silent, lest I should seem to have brought against you a railing-accusation.[h] [*Ἀσύνθετον.*] What shall I say about the use of literature? it instructs, adorns, delights, °and comforts °a man. [CORRECTIO.] Literature delights me: why do I say delights? nay,[i] it comforts me, and affords me my only refuge from[j] these annoyances of my laborious life! [DUBITATIO.] Literature instructs, or delights, or comforts me; for which of these words I should use rather than the others, I do not know.

[a] *oblectare. Comp.* Död. *oblectatio.* [b] Död. *puer.* [c] 359. [d] Död. *vetus* (2). [e] *honestissimus.* [f] 'of new things.' Should 'things' be expressed? C. 5. [g] *expetere.* 483, (2). [h] *convicium facere.* [i] *imme vero.* [j] 'amongst.'

Exercise 3.

Pausanias tells °us in his book on Attica[a], that the Athenians, having been praised[b] by Pindar in one of his Odes[c], set so high a value[d] upon the testimony of that[e] great and sublime poet, that they not only[f] sent him many presents in return[g] for it, but also raised[h] a statue[i] to his honour[k] at Athens. No wonder[l], that in those times there were many great poets, when[m] those who were endowed with the poetic faculty[n] both received[o] the most magnificent presents, and were rewarded[q] with the most splendid honours.

[a] *Attica*, orum. [b] 'because (I. 516) they had been praised.' Since this clause is here *quoted* from Pausanias, in what mood should the verb stand? Why? (I. 460, *a.*) [c] 'In a certain ode' (*carmen*). When '*a certain*' means *a particular one* that we do not, however, think it necessary to name, it should be translated by *quidam*. When *certus* is so used, it implies that one *has good reasons* for not being more explicit: *Quoties ego eum et quanto cum dolore vidi insolentiam certorum hominum—extimescentem* (Cic. Marc. 6.) A practical rule may be, not to use *certus*, unless the meaning is, '*a certain one,—you know pretty well which* (or *whom*) *I mean.*' [d] 'To set a high value on,' *magni fa*

ære. Adapt this phrase to mean, 'so *high a value.*' [o] Which pronoun should be used for the 'that' of celebrity? (I. 381, *b.*) [f] *Not only—but also:* here simply, *et—et* (both—and). [g] *ob.* [h] To place *or* erect (a statue), *simulacrum* or *statuam ponere, locare, statuere,* or (*Nep.*) *constituere.* [i] What words express *whole-length sculptured* images? With what distinction? (Död. *imago.*) [k] 'to him.' [l] This imperfect sentence must be completed: 'it is not therefore wonderful:' for 'that' use 'if,' *si.* [m] 'When.' Does the '*when*' do more than simply *date* the time? (See I. 489.) [n] *eâ facultate.* [o] *received—and were rewarded.* Of two connected verbs having the same nominative case, it is better, as a general rule, that they should both be in the same voice. Alter this accordingly, by turning *received* into the passive voice: this must be done by choosing such a phrase as '*to be loaded, presented,* &c., with gifts.' [q] *honoribus mactari.* (*Cic.*) On the derivation of this word see Part I. p. 103. (278, *a*) and note [q].

Exercise 4.

To destroy[1)] the credit[a] of Socrates's speech, and cause the judges to listen to it with suspicion,[b] his ‖ accusers[c] had warned them beforehand[d] to be on their guard,[e] [o] telling[f] them that he was very powerful[g] in speaking, and possessed such[h] ability[i] and dexterity, that he could make the worse cause [o] appear the better.

[a] To destroy the credit of any thing; prevent it from being believed; *alicui,* or *alicui rei, fidem derogare* or *abrogare.* [b] 'render it suspected to the judges.' [c] Obs. When an English sentence begins with a secondary clause, and a word which occurs in the principal clause occurs also in this, it is better to begin with such a portion of the principal clause as will contain this word, and then use a pronoun for it in the secondary clause. Thus, instead of '*Socrates's speech,*'—'*his accusers,*' let it be: '*the accusers* of *Socrates,*' and—'*his speech;*' placing '*the accusers of Socrates*' first. [d] To warn beforehand, *præmonēre.* (I. 75.) [e] To be on one's guard, *sibi cavēre.* [f] (I. 460, *c,* 1.) Express a '*for.*' [g] *To be very powerful,* plurimum posse. [h] Such, *is, ea, id:* repeat it before 'dexterity,' calliditas. [i] *vis.*

Exercise 5.

[(*p*) prefixed means that the verb is to be turned into a participle: (*r*) after a word, that the rel. pronoun is to be used.]

Peribœa, or Phylonome,[a] as others call her, being rejected with disdain,[b] accused[c] Tennes to[d] his father, in exactly[e] the same manner as Phædra [o] accused Hippolytus. The credulous father (*p*) shut up his son in[f] a chest, [o] and cast him into the sea. Neptune ‖ came to the assistance[g] of his innocent grandson; and the chest floated[h] to the island of[i] Leucophrys. When

the inhabitants of the island opened[k] it (*r*), and learned w h a t h a d h a p p e n e d ,[l] they not only offered Tennes the throne,[m] but even named the island Tenedos a f t e r h i m .[n] Nay, they even[o] wor shipped him as a god [o] a f t e r h i s (*p*) death.

[a] Since it is *left doubtful* which was her right name, what word should be used for '*or?*' (Pt. I. p. 161, note *a*.) [b] 'being rejected and refused.' Take the word for '*refuse*,' that means to refuse a *pleasure*, whether a *sinful* one or not. Död. *negare* (end). [c] Which is the best word for to accuse falsely? (I. 201.) [d] *apud*. [e] *plane*. C. 9. [f] *includere*, implying *to put into*, and there shut up, often takes the acc. with *in*: but also the abl. *Antonius armatos in c e l l â Concordiæ inclusit.—pæne orationem i n e p i s t o l a m* inclusit: *includere aliquem in c u s t o d i a s*. (Cic.) [g] *ferre opem*. [h] *deferri* (ad). [i] I. 140. [j] I. 489. [k] Död. *aperire*. [l] *res*. [m] To offer any body the throne, *deferre regnum alicui*. [n] 'from (*de*) his own name.' [o] Nay - even: *quin et*.

Exercise 6.

When[a] Ulysses, *according to fabulous history*,[b] might have lived[c] with[d] Calypso[e] in all [possible] luxury, he yet preferred[f] even to immortality that[g] rough and rocky country [of his]: (*p*) *which he would* [surely] *not have done*,[h] if he had approved-of[i] that opinion[k] of Teucer's, [that] 'every man's[l] country is[m] wherever *he is*[n] *well off*.'[o]

[a] Not, *quum Ulysses*, but *Ulysses, quum*, &c. I. 489. [b] 'as it is in the fables.' [c] I. 128, 130. [d] *apud*. [e] 'Feminines in *o* (as *echo, Calypso, Dido, Sappho*) have generally the Greek gen. in *ûs* (*echus, Didus, Sapphus*), the Latin gen. *onis* being less common. The dat. and acc. end in *o*, or in *oni, onem* respectively.' (*Zumpt.*) *Ramshorn* adds, that Cæsar preferred the regular Latin declension, *onis, oni, onem, one*. [f] I. 227. [g] I. 381 (*b*). [h] *non ita facturus*. [i] I. 441. [k] Död. *sententia*. [l] *quisque*. [m] I. 460 (*a*). [n] I. 460 (*b*). [o] 'I am well off,' *bene est mihi*.

Exercise 7.

Xenophon has given us a very[a] sound[b] opinion[c] of Gobryas's, and [one] which every day's[d] experience[e] confirms,[f] namely,[g] 'that *it is more difficult to find*[h] men who [bear] prosperity [well], than [men] who bear adversity well.' For in prosperity a *great* many[i] men grow insolent,[k] and are puffed up [with pride]: but in adversity all are recalled to temperance and moderation.

[a] *Admŏdum* (ad-modum, 'to a degree') is '*very*' with adjectives, participles, and adverbs. [b] *gravis* (weighty). [c] Död. *sententia*. [d] Adj. *quo-*

fidianus; but see the next note. [a] *Experientia* in the best prose writers is *trial*: 'knowledge gained by experience' is *usus*, or *usus rerum*; *res*; *tempus*, &c. [in Tac. also *experientia*.] Hence *experientia docet*, and the like, should not be used, but *tempus* or *rerum usus docet*. With *rerum usus* the adj. *quotidianus* should be left out. [Virgil has '*apibus quanta experientia parcis*.' Geor. i. 4.] [f] 'declares to be true.' [g] *videlicet* as the second word. [h] Diff. 93. Död. *invenire*. [i] Död. *plerique*. [k] *Insolescere* was used by Sallust (after the old Cato), and was followed by Tacitus and Justin: it is better, however, to use *insolentem fieri*; *se insolenter efferre* or *gerere*, &c. (Krebs.)

Exercise 8.

(*On the Theogony of Hesiod.*)

Of all[a] the remains[b] of Greek literature that are now extant,[c] none in my opinion[d] is more remarkable than the Theogony[e] of Hesiod. For although ‖ *this*[f] *poem* cannot[g] be compared to the works of Homer and other famous poets in size, or in the magnificence of its subject,[h] and of its *particular portions*,[i] or in the variety and beauty of its diction, yet it has another recommendation, and that[k] [one] peculiar [to itself], [so] that on this ground[l] it appears even *to deserve the preference*[m] over those poems.[n]

[b] '*All—which*' is expressed strongly by using *quotquot* instead of the simple relative. (For '*of*' see I. 165, h.) [b] *monumenta*. [c] *superesse*: 'now,' *hodie*. [d] Död. *sententia*. [e] *Theogonia*. [f] Relative pron. [g] Omit 'not:' using *neque—neque* with the ablatives. [h] *argumentum*. [i] *res*, pl. [k] I. 385. [l] *causa*. [m] 'to be to-be-preferred.' part. in *dus*. [n] Greek neuter plurals in *a* make dat. and abl. in *is*, not *ibus*. poemata, poematum, poematis (not *poematibus*).

Exercise 9.

That[a] ancient philosopher, whom Hesiod followed, said that first of all Chaos existed: by[b] which he meant, not, as very many[c] subsequent[d] [authors], a rude and undigested mass[e] of matter, but [according] to the proper meaning[f] of the word, '[g] SPACE' *in which no matter is contained*.[g] For he says that '[h] MATTER' was not created *till afterwards*.[i] To Chaos he added a connective[k] power, because without such a power[l] MATTER would have lain inactive, *and nothing*[l] would have been created.

[a] I. 381, *b*. [b] In this idiom the acc. is used in Latin. Thus: 'whom do you understand (*or* mean) *by* a wise man?' *quem tu intelligis* (or *intelligi vis*) *sapientem?* [c] Död. *plerique*. [d] Simply *postea*. [e] (See the first lines of Ovid's Metamorphoses.) [f] *significatio*. [g] 'which is empty

(*vacuus*) of all matter.' [h] *copulatrix, īcis.* [i] Where we repeat the substantive in this way, the Romans (being richer in demonstrative pronouns than we are, and able to give them more prominence) generally used a pronoun only. So also when *we* use *another* substantive with '*such*,' or a demonstrative pronoun, in reference to a preceding substantive. Thus if '*this prince*' were used in reference to '*Alexander*' which had been mentioned in a preceding sentence, it would be better to leave the word '*prince*' untranslated, and say '*for he.*' [j] 'nor any thing.' What word for *any* (thing)? Pt. I. § 50. p. 137.

Exercise 10.

1. With[a] the ancient philosophers it is an intricate[b] and perplexed[c] inquiry, whether the soul remains[d] (*p*) when it is freed from the chains of the body, or whether *the death of our bodies is also the death of our souls.*[e] Epicurus thinks that our souls perish, deeming it wrong[f] that, *having so many points of agreement with swine,*[g] he should differ from them *in this single respect.*[h]

2. The Stoics allow[i] to them a long life, as [they do also] to crows, but not an eternal[j] one. But Pythagoras is indeed a pleasant [personage], for he teaches, that they remain indeed [alive], but migrate from [their own] bodies into others, so that he may perchance[k] be a cock to-day, who in the time of the Trojan war was[l] Agamemnon.

1. [a] *Apud.* [b] *perturbatus.* [c] *implicatus.* [d] *permanēre.* [e] 'whether [that] which [is the death] of [our] bodies is also (I. 387) the death of [our] souls.' [f] *nefas.* [g] 'since (*quum*, I. 489) so many things agree to him (I. 370) with swine.' [h] 'by this one thing.'

2. [i] *tribuere.* [j] Död. *continuus.* [k] *Forte* is '*accidentally*,' except after *si, nisi, num, nē, ecquid*, where it is the regular word for '*perchance*.' Here use *fortasse.* [l] 'had been.'

Exercise 11.

1. I am well again![a] I know for a certainty,[b] that I could not find[c] a beginning[d] for my letter [that would be] more agreeable to you ‖ *than this*, or *one that you would more desire to receive.*[e] [My disease] was a tertian fever, *like that which*[f] you *cured for me*[g] three years ago[2]) at Ferrara:[h] except that[i] this was [of] a milder[j] [character.]

2. Accordingly it left me[k] on the eighth day *after my seizure.*[l] I was cured not only by medicine,[m] but also by bleeding,[n] by[o] the advice of my [friend] Angelus Justinianus, who not only pre-

scribed[p] for me himself, but also made up[q] a great part of the medicines with his own hand.

1. [a] *Convalescere.* By what tense should '*I am well*' be translated? [b] 'certainly.' Both *certe scio* and *certo scio* occur. The difference is thus given by Hand: *certe scio* means, '*it is certain that I know*:' *certo scio*, '*I have a certain knowledge of the thing stated.*' Which should be used here? [c] Död. *invenire.* [d] *principium.* [e] more wished (*optatius*) by you.' [f] *qualis.* [g] 'drove away from me,' *febrim abigere, discutere.* [h] *Ferraria.* [i] *nisi quod.* [j] 'Mild,' *mitis et remissus.*

2. [k] 'A fever leaves anybody,' *decedit.* (*C*) : *ab aliquo discedit.* Krebs warns against *reliquit* or *deseruit quem.* Doletus quotes *a febre relinqui* from Cic. ad Att., but I cannot find the passage. [l] 'After it had seized me,' *corripere.* (Pt. I. p. 114, 310, note [a].) [m] *medicamenta*, pl. [n] *missio sanguinis.* [o] *de.* [p] 'To prescribe' (of a physician), *remedia, medicamenta*, &c., *præscribere, præcipere* (*Cels.*) ; *præscribere*, or *morbo proponere* (*Nep.*). [q] Muretus uses *conficere ac concinnare* (*of which the latter* is not found in Cicero) ; better *parare* (Cic.). Columella has *componere*, Curtius *in poculo diluere*, which of course expresses only a particular kind of preparation.*

Exercise 12.

1. When *it was the general opinion*,[a] that a brave man should[b] die by his own hands[c] rather than endure[d] any[e] great and bitter evil, Aristotle wisely perceived that the opinion[f] was false ; [and] asserted,[g] that they who acted thus, *far from being considered brave, should be looked-upon*[h] as cowards,[i] and men of a mean and abject spirit.

2. For such men prove[j] that they are not able to endure what they fly from, *and are too weak to support the calamity*,[k] on account of which they give up their lives. Now[l] this argues effeminacy,[m] rather than any greatness of soul.

1. [a] 'it was commonly (*vulgo*) believed.' [b] I. 191. [c] 'To die by one's own hands,' *necem* or *mortem sibi consciscere, mortem* or *vim sibi inferre ; manus sibi afferre*, &c.† [d] Död. *ferre* : choose the verb that means 'to endure heroically.' [e] I. 392. [f] 'that that opinion of men.' [g] *pronuntiare.* [h] 'were not only *not* [to-be-considered] brave, but [were] to-be-considered cowards,' &c. ☞ *Non modo* is sometimes used for *non modo non*, but only

* Scribon. Larg. has *temperare.*

† ☞ *se interficere, se occidere*, are generally rejected ; but they *do* occur, though less commonly, (1) *se ipsum interficere* (Sulpicius in Cic. Epp. Fam. 4, 12, 2) : *Crassum suapte manu interfectum*, Cic. Or. 3, 3, 10 ; and Liv. 31, 18, 7, *se qui ipsi* Interficiunt. (2) Quintil. (5, 10, 69) quotes from a lost oration of Cicero's, *cum ipse sese conaretur occidere.* (*Krebs.*)

when the following clause is negative, or equivalent to a negative, and both clauses have a common verb expressed in the second. Thus

Not only not —— but not even; *or*, but scarcely.

non modo — —— { *sed ne—quidem*, / *sed vix*.

Should the '*not*' be inserted or omitted here? [i] *ignavus*. (Död. p. 234, 4.)

2. [j] *docēre*. This passage in the original is given as a statement by the writer, and therefore in the indicative. It will be a useful exercise to translate it both ways: i. e. first as the writer's opinion, and then as *Aristotle's view stated by the writer*, and therefore in orat. obliq. (See I. 460.) [k] 'and not (*neque*) equal to bearing that calamity,' &c. Should *equal* be translated by *æquus*, *æqualis*, or *par*? (Död. *æquus*.) [l] *autem*. [m] 'an effeminate weakness (*mollities*) of soul.'

Exercise 13.

It is an acknowledged fact, that || Cicero in his Orations borrowed much from the Greek orators: and that, *besides being*[a] an eager[b] and diligent imitator of the artifices,[c] which he perceived[d] them to have employed[e] for[f] moving[g] and governing the minds of their hearers, he not seldom transferred whole enthymemes[h] of theirs to his own orations.

[a] 'and not (*neque*) only was—but also introduced.' [b] *acer*. [c] sing. [d] *i. e.* not of any *particular* artifice or artifices, but *indefinitely*, such as he observed in them. What mood should be used? I. 475, 476. [e] *uti*. [f] *in*. [g] *versari*. [h] *enthymema, atis*.

Exercise 14.

1. Oh [this] sad and bitter[a] news about the King of Navarre![b] We had indeed heard it (*r*) here from others; but[c] nevertheless were supported by some hope, till your letters arrived.[d] I (*p*) received both of them yesterday evening,[e] and communicated [their contents] to all our [friends]: nor was there *one amongst them*,[f] who did not *declare it as his firm belief*[g] that, when you[i] wrote *in such language*,[h] the recovery[i] of this excellent and religious prince must be[j] quite *given up as hopeless*.[k]

2. I fear that in a few days we shall feel *to our sorrow*[l] what a blow [both] France and the cause of religion[m] have received by the death of this (*r*) [prince]. Behold, what fruits † are born[n] by civil wars! Miserable *France wanted but this one*[o] [*affliction*], to see[p] those old Theban calamities renewed in her own blood!

1. [a] 'sad[a] and bitter[a] to us.' (See p. 237, 20.) [b] *Navarra*. [c] 'which

although, &c.—yet.' [d] 'To arrive' (of a letter), *afferri*, it being always *brought* to the receiver.—'Till' What mood? I. 507, 508. [e] *heri vesperi* (yesterday in the evening). [f] 'any (single one) of them.' I. 389, 390, 391. [g] 'To declare one's conviction' (or firm belief), *statuere* often with *sic* or *ita*. *Ego autem sine ullâ dubitatione sic statuo et judico, neminem——habuisse*, &c. (Cic. de Or. 2, 28. 122; *nisi hoc ita statuisses,—te—facturum.*) [h] ita. [i] *salus*. [j] 'that it could not be but that (Diff. 20.) the recovery, &c.' [k] 'To give a thing up as lost or hopeless,' *deplorare quid*.—the effect (*weeping*) for the cause (*a persuasion that the thing is hopeless* &c.). But this use, though found in Ovid, Livy, &c., does not occur in Cicero or Cæsar. Perhaps it is better therefore to use *desperare*, *desperatur quid* or (seld. in Cic.) *de aliquâ re*.

2. [l] 'with our great evil.' [m] 'how great a blow France, how great [a blow] religion, &c., has received.' [n] Active voice.—*fructus parère*. [o] 'This one thing remained to—France,' &c.

Exercise 15.

It is said by the ancient[a] poets, that there are in the ocean certain[b] islands, to which the souls of those who have *led a holy and religious life*[c] are borne after their death: that there they dwell together[d] most delightfully and pleasantly, in a[e] most beautiful[f] meadow, which is enamelled[g] with perpetual flowers: that the sun is ever bright[h] *in that happy region*,[i] the trees green, the flowers and herbs in bloom: that [there all nature[j]] smiles, and the gentlest zephyrs perpetually breathe, by whose fanning[k] the leaves of the trees (*p*) are softly stirred,[l] and delight[m] the ear with the softest [possible] murmur.

[a] Död. *antiquus*. The distinction at the bottom of the page (in Död.) should be translated thus: '*Antiqui scriptores* means the classics, inasmuch as the age in which they flourished has long been past; *veteres*, inasmuch as they have lived and influenced mankind for 2000 years.' [b] 'Certain:' (Ex. 3, c.) [c] *sancte religioseque vivere*. Remember that this whole passage is a statement gathered from the poets: it is their doctrine, not the writer's. I. 460. [d] *inter se*. [e] I. 393. [f] What is the proper word for *beautiful*, as applied to objects that please the *sight*? [I. 212, note v.] [g] *distinguere*. properly to relieve a surface by ornaments placed upon different parts of it. [h] *nitet diffuso lumine cœlum*. (Lucr.) [i] 'there.' [j] 'all [things].' [k] *flabella*, pl. [l] *ventilare*. *Ut cum purpureas ventilat aura comas*. (Ovid.) Obs. The words and general character of this passage do not always belong to *sober prose*; but as it is a representation of *poetical* descriptions, this is perhaps permissible here. [m] *blandiri*. What case?

Exercise 16.

1. Ancient authors are not agreed[a] upon the reasons, why this

or that animal was sacrificed to this or that god. For some assert[b] that the favourite animal of each god was slain[c] before his altars; and thus the horse was the victim offered to Mars. And [on the other hand] *it was not lawful to offer a wild boar to Venus*,[d] ‡ because that animal[g] had killed Adonis.

2. Others [however] held[e] that a god was best pleased with the blood of the animal, ‡ which he[g] hated: that thus a cock[f] was sacrificed to NIGHT, because that bird seems[g] to be calling forth the day by its song, [and] driving away the night: [and] a goat to Pallas, because [that animal] *inflicts great injury upon*[h] the olive-tree.

1. [a] '*We are not agreed*,' non satis convenit inter nos (de aliquâ re). See Ex. 15, note a.) [b] 'To assert' is not *asserere*. [c] 'that the [animal] which was most acceptable (*gratus*) to each was wont to be slain,' &c. Relat. clause to precede. I. 31. [d] 'and because a wild-boar had, &c.—it was not lawful (*nefas*), that sacrifice should be made (*rem divinam fieri*) to Venus with a wild-boar.'

2. [e] 'thought,' *putare*. [f] *gallus gallinaceus*. [g] The verbs *seems—inflicts* express the *reasons alleged* by the holders of the opinion. Will this circumstance have any effect on the mood? If so, why? [h] *insigniter lædere* (Cic. has *insigniter diligere*.)

Exercise 17.

If nothing[a] is sacred and religious, but what is without ornament, let gold be removed[b] from our temples; let jewels, images,[c] and[b] pictures be removed, and, in a word, votive-offerings of every kind. But if *it is an impiety even to entertain such a thought as this*,[c] let us confess what common-sense[d] itself in a (393) manner teaches [us], that wealth is not[e] better employed *in any thing*[f] than in the worship of God, nor eloquence[g] better[h] than in refining[i] and beautifying philosophy.

[a] Död. *imago*. Choose the word that means 'any *plastic* work': in opposition to *tabulæ*, *picturæ* (pictures). [b] Use the fig. *asyndeton*. 'in a word,' *denique*; 'votive-offerings,' *donaria*. (*Liv.*) [c] 'this is impious (*nefarius*) even to be thought.' *Cogitare*, which "denotes the usual activity of the mind, which cannot exist without thinking or employing itself about something," is here the best word for a thought entering the head. [d] *ratio*. [e] *neque — neque*. [f] 'any where.' *Usquam* follows the same rule as *ullus*, i. e. stands in negative and virtually negative sentences: *alicubi* and *usquam* answer respectively to *aliquis* and *quispiam*; *ubivis* to *quivis*, *quilibet*. [g] *dicendi copia*. [h] *præclarius*. [i] *excolere*.

Exercise 18.

1. I should never have thought *it possible*[a] that I could derive pleasure,[b] I *will not say*[c] from your[d] grief, but from any[d] [man's]. And yet if the truth[e] must be spoken, I am obliged[f] to confess, that it was most gratifying[g] to me to learn[h] from your letter, that you were exceedingly[i] grieved, as soon as[j] the news of my illness[k] reached[l] you.[m]

2. For that grief could not arise *from any other source*,[n] than from your great[o] affection for me; and from [the time] that I first saw you, and heard from[3)] very many others how *distinguished you were for learning and virtue*,[p] *I have had no fonder wish*[q] than to be loved[l)] by[r] you.

1. [a] 'that it would be' (that I could derive, &c.) [b] 'To derive or receive pleasure, pain, &c., from any thing,' capere voluptatem, dolorem, &c., *ex* aliquâ re. [c] *non modo*. [d] I. 389–391. [e] 'the truth' must be translated by *vera* ('true things'), whenever the meaning is, '*what is true*,' '*true things*.' If a *single* thing is meant, the sing. *verum* may be used. *Veritas* is 'truth,' as an abstract notion. [f] *necesse est*. I. 504 (1): take the second form. [g] *gratissimus*. [h] 'that (*quod*) I learnt.' *intelligere*, the notion being, of '*being made aware*.' [i] *vehementer*. [j] I. 512. [k] *valetudo* ('state of health') or *infirma valetudo*. Cic. has two or three times *invalitudo*, but the reading is mostly doubtful. [l] *afferri: allatum esse*. [m] 'to where you are,' *istuc*. I. 387.

2. [n] 'from elsewhere,' *aliunde*. [o] *eximius*. [p] 'a man of what erudition and virtue you were.' [q] 'nothing has been more desirable (*optabilius*) to me.' [r] I. 348.

Exercise 19.

1. Socrates, in the[4)] dialogue which is entitled[a] 'the first Alcibiades,' employed || a witty[b] and refined[c] artifice to check[4)] the presumption[d] of Alcibiades. For whereas[e] the young man persuaded himself, *with the characteristic self-confidence of his age*,[f] that he was already abundantly furnished with *all the knowledge that a statesman required*,[g] Socrates (*p*) accosted him courteously, and *by proceeding from one question to another*,[h] *made it plain from his own answers*,[i] that he had as yet obtained[j] no knowledge[k] of justice and injustice.[l]

2. And when Alcibiades took it impatiently, and was indignant as considering[m] himself to be reproached with ignorance,[n] Socrates defended himself [from the charge], and asserted[4)] that he[r] was

not saying any thing whatever[a] of that sort against him, [but] that it was Alcibiades himself, who was *making the confession*[c] about himself.

1. [a] *inscribi.* [b] *urbanus*, which denotes refined and polished wit. [c] *elegans.* Cicero speaks of an *elegans jocandi genus*: 'to check,' *reprimere.* [d] Död. *superbia.* [e] *quum.* I. 489. [f] 'which is wont to be the character (*ingenium*) of that age.' What is the word for *age* = '*time of life?*' [g] 'with all those things which had reference (*pertinēre*) to governing the state.' 'To *govern*,' *administrare*, of a statesman managing it under a sovereign power. [h] 'by questioning step-by-step' (*paulatim*). Quintilian has *paulatim et (ut dicitur) pedetentim interrogare.* [i] 'brought him to that point, that it was plainly established by his own answers.' 'To bring any body to that point,' *aliquem eo perducere, ut*, &c. 'To be plainly established,' *aperte effici (ex).* [j] Död. *invenire.* [k] Död. *cognitio.* [l] *justum, injustum:* not the *abstract* justitia, but that which is actually *just* or *unjust* in practice.

2. [m] 'because—he thought.' (On the mood after *quod*, see I. 518.) [n] 'not—any thing whatever,' *nihil prorsus.* [o] *Fateri.* Translate '*defended*,' '*asserted*,' by the *historical present.* I. 414.

Exercise 20.

1. How highly the Athenians valued[a] || *the poems of Homer*, and how useful they judged them to be for inflaming[18] [men's] minds with a love of honour[7]) and worth,[b] may be perceived[c] from their having passed[7] a law, that[d] every[e] fifth year, at[f] the Panathenaic festival, the poems *of Homer, and of none but Homer*,[g] should be publicly recited.

2. For *their opinion was*,[h] that laws do indeed enjoin[i] what is to be done and [what] avoided, but that from their [necessary] brevity, they do not teach [this knowledge]; but that the poets, who, imitating human life, *give a copious narrative*[j] of brave and noble actions, and almost[k] place them before [men's] eyes, are *better calculated*[l] to persuade [us to imitation].

1. [a] To value highly, *magni facere.* How must this be modified to express '*how* highly?' [b] *dignitas* (= worth, virtue) as in Cic. *voluptatem concessuram dignitati*, &c. [c] *existimare.* [d] I. 75. [e] I. p. 139, *note d.* [f] Express the preposition '*in*.' The Panathenaic festival, *Panathenaea* (sc. solemnia). Varr. [g] 'of him alone out of the whole number of poets.'

2. [h] 'thus they thought.' [i] Död. *jubēre.* [j] *copiose exponere.* [k] *prope modum.* [l] *aptior* (ad aliquid faciendum).

Exercise 21.

1. The Lacedæmonians paid a similar honour[a] to Tyrtæus. For though in general[b] they were indisposed[c] to poetic studies, and not[d] fond[e] of listening to the strains of poets, they nevertheless had *passed a law*,[f] that whenever[g] an army [of theirs] *was drawn up for a general engagement*,[h] the soldiers should be summoned to the royal tent, and there *inspired with a contempt[i] of death *in their country's cause*,[j] ‡ by listening to the poems of Tyrtæus.

2. To Æschylus, too, nearly the same honour was paid[a] by the Athenian people; for it was enacted by a public decree that even after his (*p*) death *his plays should be *acted, a privilege which was granted to no other tragic poet.*[k]

1. [a] 'To pay an honour to any body,' *honorem alicui habēre, tribuere; honore aliquem afficere:* not *honorem alicui exhibere.* [b] *ceteroqui* (= 'in other respects,' 'with this exception'). [c] *alienus*, I. p. 77, note y. [d] *neque.* [e] Diff. 111. Idiom given for '*don't like* to,' &c. [f] 'had appointed by law,' *lege constituere.* [g] 'as often as,' *quoties.* [h] *cum hostibus dimicaturus in procinctu constitisset.* [i] Participle. Should you use *spernere, contemnere*, or *despicere?* (V. M. 5.) [j] 'for (*pro*) their country.'

2. [k] (the plays) 'of [him] alone out of all the tragic poets—should be *acted.'

Exercise 22.

(*Dreams.*)

'We sleep through whole nights,[a] and there is hardly any[i] [night] in which[b] we do not dream: and do we [yet] wonder, that what we have dreamed sometimes[c] comes true?'[d] These are the words ‖ *of a philosopher* (*p*) who is discussing[e] the unreality[f] of dreams, and asserting[g] that [even] if some[i] dreams † are confirmed[g] by the event, it does *not* follow[h] from this, that dreams are not to be looked upon[i] as [mere dreams]. For out of[j] such[k] a number and variety [of them], it would be more wonderful if nothing ever[l] came true[d] of what we † *see when we are asleep.*[m]

[a] I. 302. [b] I. 477. [c] I. 402. [d] 'to come true,' *evadere*, or *evenire*, both Cic. [e] *exagitare*, to discuss a thing repeatedly; to *work* a point. [f] *vanitas.* [g] comprobare. [h] to follow from any thing, *ex aliquâ re effici* followed by *ut*: here by *ut ne*: Pt. I. p. 38, note). [i] *haberi.* [j] *in*; with abl. [k] C. 10. [l] I. 402. [m] *per quietem.*

Exercise 23.

(*Semiramis.*)

1. Semiramis is said to have *gained a throne*[a] from[b] a very low[1] rank [of life] by an exceedingly ‖ ingenious[d] and clever plan. She had by degrees[e] *obtained such influence over* ‖ *king Ninus*,[f] that nothing was so great that Semiramis would not dare to ask[g] it (*r*) of the king, or that the king would venture to refuse her, (*p*) if she did ask it.

2. And so, having once[h] thrown out[i] (358) in conversation, that there was[10] something which she desired very much, and the king having told[j] her to name[k] it openly and fearlessly, ‡ whatever[l] it might be, 'I should wish you,' she said, 'to † grant[m] me this [favour,] that I might (128) sit on[10] your throne and *administer justice*[n] for but[11] a single[o] day: and that, for the whole of that day, all *should obey me* [*just*] *as they do you*.'[p]

1. [a] 'To gain a throne,' *ad regnum pervenire.* [b] *ex.* [c] *humilis et abjectus.* [d] Död. *astutus.* [e] Död. *paulatim.* [f] 'had so bound (*astringere*) king Ninus to herself.' [g] *petere.* (See I. 252, Remark.)

2. [h] *aliquando.* [i] *injicere.* [j] *jubere*, I. 76. [k] *profiteri.* [l] *quicquid tandem.* [m] *tribuere.* [n] *jus dicere.* [o] *unus.* [p] 'as (*quemadmodum*) they do to you, so (*ita*) they should obey me.'

Exercise 24.

(*Semiramis continued.*)

The king laughed, and granted [her] what she † requested. Immediately it is proclaimed, that on an (393) appointed[a] day, all men should *obey the commands*[b] *of* Semiramis: *that such was the king's pleasure*:[c] that she for that day † *was placed over*[d] them all with sovereign *authority*[e] and power. When (512) the[13] day arrived, the queen sat on[10] the throne in royal pomp.[f] *Vast crowds assemble*[g] [before her.] She at first, *by way of experiment*,[h] *issues some commands of no great importance*.[i]

[a] *Certus.* [b] *dicto audientem esse*, with dat. of person. [c] 'that so it pleased the king.' [d] *præesse.* [e] *imperium.* [f] *cultus*, implying *more* than apparel only; all the attendant circumstances of a king's sitting in state. [g] 'A very great concourse (*concursus*) takes place.' [h] *experiendi causâ.* [i] 'commands some things (*acc.*) of no[12] great moment.

Exercise 25.

(*Semiramis continued.*)

When[a] she saw that all men obeyed her in earnest,[b] ***whatever she commanded,***[c] she orders the *royal body-guard*[d] to arrest[e] (75) the king himself: they arrest him. To bind him [in chains]: he is bound. To *put him to death*:[f] he is put to death. ***In this manner***[g] her reign *of a day is made perpetual.*[h] This is [the queen] who surrounded Babylon with walls of brick,[i] and whose famous[j] hanging[k] gardens ***were the objects of such admiration.***[l]

[a] '*When*' = 'as soon as' (512). What tense and mood? (514.) [b] *serio.* [c] 'in all things.' With respect to the *place* of '*all*,' see p. 242, 39, which should lay down the rule as *general*, not as confined to *substantives* only. [d] *satellites ac stipatores regii corporis.* (Cic. Rull. 2. 13, 32, has; *stipatores corporis constituit eosdem ministros et satellites potestatis.*) [e] *comprehendere.* [f] *interficere.* [g] *ita.* [h] 'from[3] [that] of-a-day (*diurnus*) becomes a lasting [one].' Lasting, *diuturnus*: there is a sort of play on the similarity of sound in *diurnus* and *diuturnus*. This is called *Paronomasia*, see above, p. 264. So *non magis amore quam more*, (C. Nep.); *in ore atque amore*, (Cic.), &c.' [i] of brick, *latericius.* [j] I. 381. [k] *pensilis.* [l] 'had such admiration.' C. 10.

Exercise 26.

Cicero, an extremely[a] good judge[b] of eloquence, *thought so highly || *of Plato*, that he said Jupiter himself, if he wished to speak *Greek, would use no[c] language but[11] that[14] of Plato. And then[22] Aristotle! did he not[d] both lay down[e] the rules[f] of eloquence *better than any other man*,[g] and *possess such eloquence*[h] himself, that the same Cicero called him a river flowing with gold?

[a] *in primis.* [b] *existimator.* [c] *non alius.* [d] *Nonne* is, of course, the regular interrogative particle here: but 'NON is often used without *ne* in vehement questions—especially questions of appeal.' [e] *tradere.* [f] *præceptum.* [g] *unus omnium optime.* [h] 'of such (C. 10.) eloquence.'

Exercise 27.

1. Philosophy heals these and similar diseases, and produces[a] in her [followers] such[b] a firmness of mind, as[c] neither[d] the allurements of pleasure (*pl.*), nor the fires[e] of pain (*pl.*), nor the

splendour of riches, nor obscure and despised[f] poverty, nor the thirst of honour (*pl.*), nor the fear of disgrace, nor the desire of life, nor the fear of death, can shake[g] and overthrow.[k]

2. For as the poets say that the top of Olympus is always calm, because[i] it is too high for[j] the power of the winds and tempests *to reach it*:[k] so the mind of philosophers is too lofty[l] and elevated[l] to feel those whirlwinds[m] of desires (*p*) that rage and battle[n] together[o] on the ground for [17] things [of the] most worthless [nature].

1. [a] *efficere.* [b] *is, ea, id.* (See I. 483 (2)). [c] C. 9. [d] Translate *neither—nor—nor*, by I. 478 (4). [e] *fax* (torch). [f] Död. *evertere.* [g] *convellere*, 'pull violently from its place.' [h] *labefactare.*

2. [i] *propterea quod*: which is stronger than *quia* or *quod* only, and gives more prominence to the reason assigned. [j] Diff. 94. [k] 'to arrive thither,' *eo pervenire.* [l] Död. *altus* (*i*). [m] *flatus* (*us*). [n] *digladiari.* [o] *inter se.*

Exercise 28.

I should scarcely have dared to ask you to write[a] to me in Latin, fearing that this would seem to you an exceedingly[b] difficult [task]. Consequently,[c] the Latin[d] letters which I have lately received from you were the more acceptable,—[they were] not indeed[e] entirely[f] faultless,[g] but yet much *more correctly and elegantly written*[h] than I should have believed [possible]. I encourage[i] you therefore to hope *with confidence*,[j] and [14] not to doubt but [11] that, under my guidance,[k] you will *one day*[l] attain[m] to some[n] [considerable] facility *in this accomplishment, as well as in others*.[o]

[a] 75. [b] *oppido.* [c] *Quo* (the *relative* adverb, instead of the demonstrative *eo*), with the comparative adj. [d] 'written by you in Latin,' *Latine.* See I. 53, note [e]. [e] I. 383. [f] *omni ex parte.* [g] *emendatus.* [h] *nitidiores et cultiores.* [i] *jubeo*, 'I *bid* you.' [j] *bene.* [k] I. 364. [l] *aliquando.* [m] Död. *invenire.* [n] *aliquis.* [o] 'of this kind also.'

Exercise 29.

(*On a Recovery from Illness.*)

Certainly, when all[f] my medical-attendants[a] asserted-repeatedly[b] with one[c] consent, that there was hardly any hope left *of*

my recovery,[d] I had so prepared myself and composed my mind, as[e] to be neither grieved nor frightened by the fear of, as it was supposed, approaching[f] death: and asked nothing[14] else[g] of[h] the *Almighty, but[11]) that He would deal with me *mercifully, would pardon the errours[i] of my past life, and, in that separation of body and soul, would not[14] suffer me to be tormented *either in a greater degree or for a longer time*[j]) than my strength could bear.

[a] *medici.* [b] *dictitare.* [c] *summus.* [d] 'of my escaping,' *evadendi.* [e] I. 66. [f] *imminens.* [g] *alius.* [h] I. 252, Obs. [i] *errata.* [j] more violently, or longer.' Comparatives of *vehementer* and *diu.*

Exercise 30.

(*Same subject continued.*)

But I hope that *I have been allowed by God to remain in this world*,[a] that the stains contracted[b] in former years may be blotted out by my tears; and that at last (*p*) I may slight[c] and reject the temptations[d] of vice (*pl.*), and pursue *now at least in my old age*[e] that course of life which I ought to have pursued[f] from the beginning. And I beseech you, *again and again, *noble Sir*,[g] that, as you stimulate[h] me to the (*p*) performance of this resolution[i] by your example, so you would *be kind enough*[j]) to assist me [to do so], not only[k] by your admonitions and advice, but also by offering *prayers to God *in my behalf*.[l]

[a] 'I ‖ have been left by God in this life.' [b] 'To contract a stain,' *maculam concipere:* 'to blot it out or efface it,' *maculam delēre* or *eluere.* [c] *omittere.* [d] *illecebræ.* [e] *saltem jam senex.* [f] C. [g] *vir clarissime.* [h] *incitare.* [i] *animi mei propositum.* [j] *dignare.* [k] 'not only—but also,' *et—et:* or in the usual way, *non solum—sed etiam.* [l] 'for me.'

Exercise 31.

[Obs. When a demonstrative is to be translated by a relative, the conjunction at the head of the sentence must be omitted.]

Deucalion, in Ovid,[a] ingeniously interprets the response[b] given him by Themis, (*p*) when he asked by what means[c] he could restore the human race, (*p*) which had been destroyed by the flood. For, being ordered 'to throw behind his back the bones

of his great mother,' || *he* (*r*) made out[d] [that] || *by the name of mother* the earth [was meant], and that stones were called[e] the bones || *in her* (*r*) *body*.

[a] 'The Ovidian Deucalion.' *Ovidianus.* [b] *sore.* [c] *are.* [d] *intelligere.* [e] *Subj.*, as being a thought of *Deucalion's.*

Exercise 32.

[All men] *submit to punishment with a better grace,*[a] when[b] they think that they deserve to be punished.[c] Wherefore Aristotle, in his second book *on the Art of Rhetoric,*[d] sets-down[e] this argument *with others*[f] among those which tend to soothe the mind; that we should point out to those who think that an injury has been done them, that they' began,[g] and that what[h] they complain of[15], has befallen them deservedly.

[a] 'bear || *with a more even mind* that they should be punished.' [b] Express '*all men—when,*' by *quicunque* (whosoever). [c] I. 486 (b). [d] 'On the rhetorical art,' *rhetoricus.* [e] *ponere.* [f] *quoque.* [g] 'were the first (*priores*) in *inflicting injury.' [h] = 'those things which.'

Exercise 33.

Soon [afterwards] he *fell ill of*[a] *a* *severe *disease,* and *sufferea so much from it*[b] for two[c] months, that his friends and medical-attendants feared for[d] his life, and[14] (*p*) though he †shook off the disorder,[e] it was[10] but[11] *very slowly indeed*[f] that he recovered the *bodily strength (*p*) he had lost, and his former[g] health.

[a] *in morbum incidere* or *cadere.* [b] 'was so shaken or oppressed by it;' *morbo urgeri, tentari, affligi* (Cic.), *conflictari* (Corn. Nep.). [c] *bini,* the two months being considered as *one space. Bini* '*extra distributionem* significat *duo, non separatim, sed simul sumpta.*' (*Facciolati.*) [d] I. 231. [e] To shake off a disorder, *morbum* or *vim morbi depellere.* [f] *ad modum tarde ac lente.* [g] *pristinus.*

Exercise 34.

I send you back your review,[a] in which I have scarcely found [any thing] to cavil at,[b] much less[c] to censure. Your judgment is correct' and sure: your style elegant and *in good Latin.*[d] That[e] you have made such progress[f] in this (*r*) I rejoice the more, because[g] it was[10] principally[h] by my advice[i] that you *were*

persuaded to add this accomplishment) of writing well, to your other graces[k] of genius and learning.

[a] *censura.* [b] Diff. 108 (1). 'To cavil at,' *calumniari.* [c] 'much less,' *nedum,** I. 443. [d] 'and quite (*plane*) Latin.' [e] I. 517, note x. [f] 'To make such progress,' *tantum proficere.* [g] I. 516. [h] *potissimum,* I. 364. [i] Use the subst. *auctor.* (See I. 364.) [j] 'thought that this credit (*laus*)—should be added,'—*conjungere,* as it was to be, not *appended* to them, but *united* with them. [k] *ornamenta.*

Exercise 35.

As if[a] my house were turned into an infirmary,[b] there are ill in it both my youngest daughter, and my two maid-servants. I am therefore obliged to ask[c] you to defer[d] your coming,[e] which for[1?] many reasons I was so anxiously[f] expecting, to a time more convenient to us. Farewell, excellent man. Leyden, March 19.[g]

[a] I. 494. [b] Sen. uses *valetudinarium.* The term in Justinian's Code of Laws is *nosocomium,* from *νοσοκομεῖον.* [c] I. 252. [d] I. 75. [e] *adventus* [f] *tantopere.* [g] I. 526, 528. These rules may be given thus:—
Adde *diem* semper Nonis atque Idibus *unum:*
Accipiatque *dies* mensis lux ultima *binos.*

Exercise 36.

The more[a] lazy[b] *I grow*[c] in writing letters, the more vehemently do I desire to converse with you, especially since[d] [we] have[e] innumerable subjects[f] of conversation.[g] You will therefore *highly gratify*[h] both me and all mine, if you will revisit us, and [that after so] long a time,[i] during the Easter holidays.[j] The cold is sharp, I allow; but *you shall have*[k] a bright' fire' in your bed-room.

[a] I. 407. [b] Död. *ignavia.* [c] 'age makes me.' [d] I. 489. [e] *esse.* [f] *argumentum.* [g] Gerund. [h] 'will have done [a thing] most gratifying,' *gratissimus.* [i] *intervallum.* [j] *feriæ Paschales.* [k] 'there shall be prepared for you.' [l] *focus.*

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* '*Nedum* is rare in Cicero, who generally uses *non modo* instead of it after *ne—quidem.*'

Exercise 37.

Your letters *are few and far between*;[a] but they make up for their rarity by their wonderful[1] tenderness.[c] Many *parts of them*[d] have delighted me, but nothing more than the[e] affection, which you not only manifest[e] *to me in my life-time*,[f] but also solemnly[g] promise to manifest[h] to my [family], when I *am gone*.[i]

[a] 'are certainly rare,' *rarus quidem*. [b] *compensare*. [c] *suavitas*. [d] 'many [things] in them.' [e] *amorem præstare* (to manifest by substantial kindness). [f] 'to me alive.' [g] *sancte*. [h] Diff. 2 [i] '*shall have ceased to be*.'

Exercise 38.

As to[a] my property[b] [which is] small[c] indeed,[d] but *in a tolerably good condition*,[e] let us converse [about it] when you come *in the spring*.[f] I am so strong[g] both in body and mind, that unless I † am carried off by apoplexy,[h] I seem *as if I might*[i] arrive at the same age that my mother reached: nor do I feel that I am *growing an old man ‖ *from any thing*[k] but[11] my laziness in letter-writing.[l]

[a] *De*. [b] *res* (pl.). [c] *modicus*. [d] I. 383. [e] 'but sufficiently uninvolved,' *satis explicatus*. (So Cic. *provincia quam maxime apta explicataque*.) [f] *sub tempus vernum*. [g] 'To be strong,' *vigere*. [h] *apoplexis* or *apoplexia*. [i] 'to be able.' [j] *attingere*. [k] '[from] any other circumstance,' *res*. [l] 'in writing letters.'

Exercise 39.

Of our [men][a] not more than twenty were [either killed or] missing[b] [after] all the engagements. But in the castle there was not a single[c] soldier who was not wounded: and of one cohort four centurions lost[d] their eyes. And desiring[e] to *produce evidence of their exertions[f] and the danger *they had been in*,[g] they counted over before[h] Marius about thirty thousand arrows[i] [which had been] shot[j] into the castle, and *brought to him the shield*[k] of the centurion Scæva, *in which there were found*[k] a hundred and twenty holes.[l]

[a] In such enumerations the *possessive* adjective is often used, of course in agreement, instead of *partitive gen.*, or *ex*, &c. Cæsar, especially, is fond of this construction: thus *nostri circiter septuaginta ceciderunt*. (Bell. Civ. 1 46. [b] To be [killed or] missing (i. e. *lost* in any way), *desiderari*.

[a] 'Single' after general negatives, such as *nemo, nullus, neque quisquam* or *ullus*, is best translated by *omnino* = 'at all, in all,' which extends the meaning strictly to all. Here *nemo—omnino.* [d] I. 56, n. [e] 'when (*quum*) they desired.' (subj.) [f] *labor* (sing.). [g] '*their* danger.' [h] 'To count over (again) before any body,' *renumerare cui.* [i] For military matters Cæsar and Livy are the best authors to copy, but especially Cæsar. With respect to compound numerals of this kind, he so *nearly* always places the *thousands* first, then the *gen.*, and then the *number of thousands*, that this is a very good order to follow. Thus, *millia passuum decem; millia hominum circiter viginti*, &c. [j] 'To shoot' (of weapons *hurled*, as those of the ancients were), *conjicere.* [k] 'the shield being brought (*referre*), [*there*] were found in it,' &c. [l] *foramen.*

Exercise 40.

He sends thither M. Valerius with five cohorts of the eighth legion. *The people of Veii*[a] as soon as they saw our standards, opened[b] their gates; and all,[c] both inhabitants[d] and soldiers, came forth[e] to meet[f] Valerius *with their congratulations*:[g] Sulpicius and Manlius threw themselves down from[3] the wall. Manlius, being brought[h] before[i] Valerius, begs to be sent[j] to Marius. Valerius, with the cohorts and Manlius, returns on the same day that[k] he had set out [upon his march thither]. Marius incorporated[l] the legions with his own army, and dismissed Manlius unpunished.[m]

[a] *Veienses* [b] V. M. 7. [c] *universi.* [d] *oppidani* (inhabitants of the *town*). [e] *exire.* [f] '*To meet*' is generally translated by *obviam* with a dat., *ire* (*exire*, &c.) *obviam alicui.* [g] 'congratulating.' [h] *deduci.* [i] *ad.* [j] I. 75. [k] C. 25. [l] *conjungere aliquem cum aliquâ re.* [m] *incolumis.*

Exercise 41.

I have heard our friend Pomponius say[a] that he had two soldiers in Spain, rich brothers from[3] the Faliscan territory; *their father* † *having left them a small country-house*,[b] and a field[c] of certainly[d] not more than one acre, they[h] formed an apiary[e] round the whole house, and had a garden [there], and filled up[f] the rest with thyme, cytisus, and balm.[g] These[h] [brothers, he said] used never to make[j] less, *on an average*,[i] than ten thousand sestertia by[j] their honey.

[a] *I have heard you say*, is, audivi te (ipsum) dicere; audivi, quum diceres, audivi te dicentem. [b] 'to whom when a small country-house had been left by their father.' [c] *agellus.* [d] *sane.* [e] *alvearium*, i. e. a system of

bee-hives. [f] *obsepire.* [g] *apiastrum.* [h] Continue this in *oblique* narration. [i] *ut peræque ducerent.* [j] 'to make so much by any thing, *recipere* (with acc. of the thing) *ex.*

Exercise 42.

If there is no[a] food [for them] naturally-growing[b] [there], the owner ought to sow what bees *like best:*[c] such as[d] roses, wild-thyme,[e] balm,[f] poppies, beans, lentils, peas, basil,[g] the [sweet-scented] rush,[h] lucerne,[i] and especially cytisus, which is *extremely good* [j] for them [when] in health. For it begins to flower at[k] the vernal equinox, and continues [in flower] *to the autumnal equinox.* But though[m] this is best for[17] [their] health, thyme is best *with reference to the*[n] making of honey.[o] For[17] this reason the Sicilian honey bears the **palm*, because[p] the thyme is there good and abundant.[q]

[a] 'not.' (See p. 257, 103.) [b] *naturalis.* [c] 'most follow.' [d] '*these are.*' *Obs.* All the names are to be in the *singular.* [e] *serpyllum.* [f] *apiastrum.* [g] *ocimum.* [h] *cyperum.* [i] *medica* (sc. *herba*). [j] *utilissimus.* [k] 'from,' *ab.* [l] 'to the other equinox of autumn.' What is the word for '*other*' of *two* things? [m] 'as this is best—so thyme,' &c., *ut—sic.* [n] *ad.* [o] *mellificium.* [p] *quod.* [q] *frequens.*

Exercise 43.

(*On the Medical Art.*)

As agriculture [provides] nourishment for healthy bodies, so medicine promises * health to [them when] diseased.[a] There is[19] indeed nowhere, [where] this [art] does not exist: since[b] even the most uncivilized[c] nations are acquainted with herbs and other simple[d] [remedies] for[e] the cure[f] of wounds and diseases. Among[18] the Greeks, || *however,* it was cultivated considerably[g] more than amongst[h] other nations: and[i] [yet] even amongst these, not from the first beginning [of their national existence], but [only] a few centuries before us, since[j] Æsculapius was celebrated as the first inventor [of it]; who, because he studied somewhat[k] more profoundly this science, [which was] still rude and *in its infancy,*[l] *was worshipped after his death as a god.*[m]

[a] V. M. II. [b] *siquidem.* [c] *imperitissimus.* [d] *promptus* (i. e. ready at hand). [e] *ad.* [f] *auxilium,* i. e. *help* against them, whether

whole or *partial* cure. [f] *aliquanto*, I. 402. [h] *in*, with abl. [i] *ac*. [j] *utpote quum*, with *subj*. [k] *paulo*. [l] *vulgaris*. [m] 'was received into the number of the gods.' *recipi*.

Exercise 44.

(*Same subject continued.*)

After[a] [him] ‖ *his* two sons Podalirius and Machaon, following Agamemnon in the war *against Troy*,[b] afforded no[12)] inconsiderable[c] service to their comrades.[d] But yet Homer has described[e] ‖ them (*r*) not as having rendered them any[f] aid against[g] pestilence,[h] nor[19)] the various kinds of diseases, but only as being accustomed to cure[i] wounds with the knife[j] and medicinal applications.[k] From which it [plainly] appears,[20)] that these [were] the only branches[l] of medicine which[m] they † attempted; and that [consequently] these are the oldest. And we † may learn [from] the same author,[n] that diseases were referred to the anger of the gods, and that it was[10)] from them [that] assistance used to be implored.

[a] *Deinde*. [b] 'Trojan.' [c] *mediocris*. [d] *commilitones*. [e] *proponere*, with inf. [f] The regular words after negatives are *quisquam* and *ullus*: but *aliquis* is sometimes found. According to *Matthiæ* this is: 'when the thing either *really exists*, or *might be supposed to have existed*.' (Ad. Cic. Cat. 1, 6, 15.) Use *aliquis* here: and see I. 160. [g] *in*, with abl. [h] Död. *lues*. [i] V. M. 19. [j] *ferrum*. [k] *medicamentum*. [l] *pars*. [m] Diff. 8. [n] 'Author' is never *auctor* (but *scriptor*, &c.) except when, as here, he is our *authority* for a statement.

Exercise 45.

(*Same subject continued.*)

And it is * probable, that *though there were no remedies*[a] against bad health, yet that *men for the most part enjoyed good health*,[b] on account of their good habits[c] [of life], which neither sloth[d] nor luxury had corrupted. For[e] it is[10)] these two [vices], which first[f] in Greece, and then[21)] amongst[18)] ourselves, have injured[g] [men's] constitutions. And consequently,[h] this complicated[i] [art of] medicine, *which was unnecessary in former days, and is so now amongst other nations*,[j] enables[k] *but a very few*[l] of us to reach the beginning (*pl.*) of old age.

[a] *inter nulla auxilia*, followed by gen. [b] 'yet that it generally (plerumque,) fell-to-men's-lot (contingere) good.' [c] *mores*. [d] Död. *ignavia*. [e] *siquidem*. [f] *prius*, there being only *two* cases mentioned. [g] *affligere*: 'constitutions,' *corpora*. [h] V. M. 20. [i] *multiplex*. [j] 'neither necessary in former days—nor amongst [18]) other nations.' In former days: *olim*. V. M. 9. [k] 'Enables to reach,' *perducit ad*, &c. [l] *vix aliqui*.

Exercise 46.

Sylla with an inferior force[a] was besieging troops *which had yet suffered no loss or disaster*,[b] they being[c] [also] supplied with an abundance of every thing: for every day[d] a great number of ships arrived *from all parts*[e] to bring them provisions: *nor could the wind blow from any quarter that was not favourable to some of them*.[f] He,[g] on the other hand,[h] having consumed all the corn *round about*,[i] was in great distress;[j] but yet his men[22]) bore *their privations*[k] with extraordinary patience. For they called to mind[l] that, after[17] suffering the same [hardships][i] in Bithynia the year before, they, by their exertions and patient endurance,[m] put an end[n] to a very formidable[o] war: they remembered[p] that, after[17] suffering great distress[q] before Nicomedia, and much greater still[r] before Mantinium, they gained a victory[s] over mighty nations.

[a] *militum numerus*. [b] *copiæ integræ atque incolumes*. According to Död. *incolumis* and *integer* both mean '*unhurt and untouched*:' *integer*, opp. to '*being attacked*,' *incolumis*, to 'being wounded.' Död. *salvus*. [c] *quum illi*. [d] 69, I. t. [e] *undique*. [f] 'nor could any wind blow, but (*quin*) they had a favourable course from some quarter (*pars*).' '*Could*' should be the *imperfect*, as it is an expression of a *repeated* possibility. [g] *ipse*. [h] *autem*. [i] *far and wide*. [j] *angustiæ* (a 'strait'), pl. [k] 'these things.' (See I. 24,) [l] See I. 24. [m] *patientia*. [n] *conficere*. [o] *maximus*. [p] I. p. 72, note q. [q] *inopia* (distress for provisions). [r] V. M. 21. [s] 'To gain a victory,' *victorem* or *victores decedere*, with gen. of course.

Exercise 47.

1. In the mean time,[a] L. Sanga, whom Sylla at his departure (*p*) had left in command of the camp,[b] being informed [of what was going on], came to the assistance[c] of the cohort with two legions. On his (*r*) arrival, the Africans were easily repulsed; they did || *not*[d] [so much as] stand[e] the sight[f] and [first] shock of our [troops], but [as soon as] (*p*) their first ranks were broken,[g] the rest turned their backs and fled from the field.[h] But Sanga

recalled our men, that they might not pursue them *to any great distance*.[i]

2. Now[j] many men think, that if he had chosen[24)] to pursue them *more warmly*,[k] the war might have been terminated on that day: it does not however *appear[l] that his decision was [justly] censurable:[m] for the duties[n] of a lieutenant are one,[o] those of a general another:[o] the former[p] ought to act in every thing according *to his instructions*;[q] the latter[p] to *decide without restraint according to what seems best with reference to the whole state of affairs*.

1. [a] I. p. 141, note g. [b] 'had placed over the camp,' *præficere*. [c] I. 242 (1). [d] *neque vero*. [e] *ferre*. [f] Död. *videre*. [g] 'To break the first ranks,' *primos dejicere*. [h] *loco cedere*. [i] *longius*.
2. [j] *At*. [k] *acrius*. [l] I. 297. [m] *reprehendendus*. The adjectives in *-able, -ible*, may be translated by the part. in *dus*, when they mean what *ought* to be done: not when they mean what *can* be done. [n] *partes*. [o] I. 38. [p] *alter—alter*. [q] *ad præscriptum libere ad summam rerum consulere*.

Exercise 48.

He[a] disposes his men [along] the[13)] works he had begun[b] to raise, not *at certain intervals*,[c] as *was done on*[d] the preceding[e] days, but *in a continued line of guards and posts*,[f] so that [*the parties*] touched[g] *each other, and [all together] *filled up the whole line of works*.[h] He orders[i] the military tribunes and officers of the cavalry to patrol [about the works], and begs[j] them not only to be on their guard against[k] sallies, but also to *keep an eye upon individuals secretly leaving the gates*.[l] Nor[m] was there of the whole [army] *a single individual*[n] of so indifferent[o] and sluggish[p] a mind, *as to take a wink of sleep*[q] that night.

[a] 'He' (of the general), *ipse*. [b] *instituere*. [c] 'certain space being intermitted.' [d] 'as was the custom of,' &c. [e] *superior*. [f] *perpetuis vigiliis stationibusque*. [g] 'disposes, being the *historical* present. What *tenses* would both be correct here? I. 414. [h] *munitionem explere: explere*, to leave no gaps; *complere*, to *fill* as full as a thing will hold. [i] 'to order to patrol,' *circummittere*. [j] *hortari*, I. 75. [k] '*To be on one's guard* against any thing,' *cavēre ab aliquâ re*. [l] 'to observe the secret exits (*exitus*) of individuals,' *singuli homines*. [m] *neque vero*: the *vero* adding emphasis to the assertion. [n] 'any (one).' What word for '*any?*' I. 389—391. [o] *remissus*. [p] *languidus*. [q] 'as to rest,' *conquiescere*. (See I. 66, note s. Translate according to I. 483 (*a*).)

Exercise 49.

(*Death of Polycarp.*)

1. When[a] they †arrived[b] ‖ there,[25)] he being[c] from[3)] his age weak in his legs, and [consequently] *allowed to ride upon an ass*,[d] a great concourse (*pl.*) took place both of Jews and Pagans: some[e] of whom, remembering his old reputation, *had compassion*[f] on his age: but most [of them] were * exasperated [against him] from[3)] their hatred against[g] the Christians, *and especially because*[h] Polycarpus *had prevented the offering of sacrifice*[i] to the gods of their country.

2. Hence when, [upon] being ordered to curse Christ, he said that he would never do that to his King and Saviour, he was immediately handed-over[k] to the executioners to[1)] be burnt[l] alive. When they † were leading him to death, a certain presbyter, with whom he had been intimate,[m] met[n] him:[o] [and] said weeping, 'O Polycarp, *what undeserved treatment art thou receiving!*'[p] he [replied]:[q] 'But not unexpected[r] [treatment], for many Christian bishops will hereafter[s] *meet with this fate!*'[t]

1. [a] *ubi:* what tense? I. 512, 514. [b] *pervenire.* I. 296. [c] *quum*, with subj. [d] 'riding upon an ass,' *asino vehi.* [e] Instead of making these principal sentences, connect them with the preceding by *quum* with subj. *Some—but most; alii—plurimi vero.* [f] *miserari.* [g] I. 156. [h] *maximeque quod.* [i] *sacra fieri prohibuerat.*

2. [1] Diff. 2. [k] *tradere.* [l] *comburi.* [m] *familiariter uti.* [n] *obviam esse* [o] *is quum.* [p] 'what undeserved [things] thou *art suffering!*' [q] *huic ille.* [r] *inopinatus.* [s] *deinde.* [t] *hunc exitum habēre.*

Exercise 50.

It is [kind in you and] like a brother[a] to exhort[18] me, but [you exhort me who am] now[/], by Hercules,[b] running [apace, that way myself, so] that I lavish[c] all my [assiduous] attentions[d] upon[18] him[e] alone. Nay,[f] I shall perhaps[g] with my ardent zeal accomplish[h] what often happens to travellers, ‡when they make haste;[i] [I mean] that as [they], if they have happened[20] to rise later than they intended,[j] [yet] by *quickening their speed*,[k] they arrive even earlier[l] *at their journey's end*,[m] than if they *had lain awake all the morning*;[n] so I, since I have so long *overslept myself*[o] in the ob-

servance[p] of this man, [though], *by Hercules, you have many a time tried to awake me,*[q] will make up for[r] my laziness by running.

[a] *fraterne* (adv.). [b] *mehercule.* The *now* is to be made emphatic by *quidem.* [c] *conferre.* [d] *studia* (pl.). [e] *him* = *him* whom *you* mention, &c. What pron. should be used for '*he?*' I. 377 (*c*). [f] *Ego vero:* the *vero* adding emphasis to the statement. [g] V. M. 15. [h] *efficere.* [i] V. M. 22. [j] *velle.* [k] *properare.* [l] *citius.* [m] 'whither they wish,' *velle.* [n] *de multâ nocte vigilare.* [o] *to dormire.* [p] *colere.* I. 359. [q] 'you by Hercules often rousing me.' [r] *corrigere.*

Exercise 51.

Cato in Sicily was refitting his old ships of war,[a] and *commanding the states to provide new ones for him.*[b] These [objects] he pursued with great zeal. In Lucania and Bruttium,[c] he, by means of his lieutenants, *raised troops*[d] of Roman citizens: and required[e] from the states of Sicily a certain amount[f] of infantry and cavalry. When these [preparations] were almost completed, being informed of Curio's arrival, he complained *in an address to his troops,*[g] that he was abandoned and betrayed by Pompey, who, *though utterly unprepared*[h] *in every respect,*[i] had begun[j] an unnecessary war; and [when] questioned in the senate by him and other [senators], had asserted[6)] that he had[k] every thing *ready and in good order*[l] for[7)] a war.

[a] *naves longæ.* [b] 'was commanding new [ones] to the states.' So *imperare frumentum civitatibus,* &c. [c] *In Lucanis Bruttiisque.* The name of the people (*Lucani*) is often thus used, where *we* use the name of the territory. [d] *delectus habere.* [e] *exigere.* [f] *numerus.* [g] *in concione.* Use the *præs. historicum.* [h] *imparatissimus* followed by prep. *ab.* [i] 'all things.' [j] *suscipere.* [k] Diff. 47. [l] *apta et parata.*

Exercise 52

Having given [him] these instructions,[a] he arrives at Canusium with six legions, *three of them being composed of veteran soldiers,*[b] the rest such as he had formed[c] out of the new levies, and filled up[d] on[16] his march: for he had sent Domitius's[e] cohorts straight[f] from Corfinium to Sicily. He found that the consuls were gone[g] to Dyrrachium with a great part of the army, and that Lucceius was remaining at Brundusium with twenty cohorts; nor could it

be found out [for] certainty, whether he had remained there for the purpose of holding[h] Brundusium, that[i] he might the more easily remain master of the whole Hadriatic, or had [merely] stopped there for[16] want of ships.

[a] *mandata.* [b] 'three [of them] veteran [legions].' *veteranus.* [c] *dilectus* (sing.). [d] *complere.* [e] Domitianus (adj.). [f] *protinus* [g] *proficisci.* [h] *obtinēre.* [i] What word for '*that?*'

Exercise 53.

When the excited[a] *body of young men*[b] were rashly taking arms, and endeavouring to *make a hostile attack upon*[c] the unoffending[d] Thessalians, it was I who compelled the senate to repress by its authority the violence of [these] striplings: it was[10] I who *strictly charged*[e] the quæstors not to supply money[f] for the payments[g] [of the troops]: it was[10] I who, (*p*) when the arsenal[h] was broken open, withstood [the multitude], and prevented[7] [any] arms from being carried out. And thus you know that it was[10] by *my exertions, and mine alone,*[i] that an unnecessary war was not brought about.

[a] *concitare.* [b] *juventus.* [c] *manu lacessere.* [d] *quietus.* [e] *interminar* (Ter. followed by *ne*). [f] *sumptus.* [g] *stipendium.* [h] *armamentarium.* [i] 'by my exertions [of me] alone.' Exertions, *opera, æ, sing.* (Comp. Cic. *solius enim meum peccatum; in unius meâ salute.*)

Exercise 54.

See how uncertain[a] and variable[a] the condition[a] of life is; how unsettled[b] and inconstant [a thing] fortune; what[c] unfaithfulness[d] there is in friends; what[c] simulations[d] *suited to times and circumstances,*[e] what[c] desertion[d] [even] of our nearest [friends] in [our] dangers, what[c] cowardice.[d] There will, there will, *I say,*[f] be a[g] time, and the day will come[g] *sooner or later,*[h] when you will miss[i] the affection of a most friendly, the fidelity of a most worthy[j] person, and the high spirit[k] of the bravest man *that ever lived.*[l]

[a] *ratio.* How to make *uncertain* and *variable* emphatic, see p. 236, 16 (*b*). [b] *vagus.* [c] Caut. 21. [d] Plural. [e] *aptus ad tempus.* [f] *profecto* (assuredly, verily). [g] *lucescere* (will dawn, i. e. begin to shine). [h] *aliquando.* [i] *desiderare.* In this construction the *subj. present* is to be used: not the fut. indicative. [j] *gravissimus.* [k] *animi magnitudo.* On the position of the two genitives see Introd. 27. [l] 'The bravest man that ever lived,' *unus post homines natos fortissimus vir.*

Exercise 55.

Are you *trying to find*[a] a new method of governing the state? Why,[b] you cannot discover[c] a better [one] than [that which] you have received from your forefathers. Are you trying to find out, at *a vast outlay*,[d] how you may not pay[e] taxes? Why,[b] you cannot by taking counsel (*pl.*) increase the resources[f] of the treasury, which you desire [to increase]. Are you trying to find out how you may spare men [who are] polluted by crime?[20] Why,[b] you cannot, by pardoning the guilty,[g] secure[h] the safety of the innocent.

[a] *quærere.* [b] *at.* [c] V. M. 2. [d] 'by making very great outlays.' *sumptus.* [e] *conferre.* [f] *opes.* [g] *nocentes.* [h] *custodire* (guard).

Exercise 56.

Even the bravest men have not, except in extreme necessity, *flung their lives away*[a] for the sake of avoiding some[a] disgrace: as [for instance] P. Crassus Mucianus, [when] conducting[b] the war against Aristonīcus in Asia, being taken [prisoner] between Elæa and Smyrna by [some] Thracians, of whom *that prince*[c] *had a large force in his fortified towns*,[d] that he might not *fall into his hands*,[e] escaped [this] disgrace by *a voluntary death*.[f] For he is reported to have thrust[g] his *riding-stick*[h] into the eye of one of the barbarians: who [then], enraged[i] by the violence of the pain, stabbed Crassus with his dagger in the side,[j] and [thus], whilst[k] he avenged himself, delivered a Roman general from *the disgraceful violation*[l] of his dignity.[m]

[a] 'sought death voluntarily,' *mortem ultro oppetere.* Some, I. 392. [b] *gerere* (*bellum cum*). [c] Only a pronoun. [d] 'had a great number in garrison.' [e] *in ditionem ejus pervenire.* [f] *arcessita ratio mortis.* [g] *dirigere.* [h] a riding stick, *virga, quâ aliquis ad regendum equum utitur.* The tense of the verb, of course, to be altered according to circumstances. [i] *accendi.* [j] 'stabbed (*confodere*) Crassus's side with his dagger.' [k] I. 509. [l] *turpitudo.* [m] *majestas:* which Cic. attributes to consuls, judges, &c.

Exercise 57.

It was ever my persuasion,[a] that[b] all friendships should be maintained[c] with *a religious exactness*,[d] but especially[e] those which[f]

are renewed[g] after[27]) a quarrel:[h] because[i] in friendships [hitherto] uninterrupted] a failure[k] of duty is easily excused[l] by a plea[m] of inadvertency, or, *to*[1]) *put a worse construction*[n] *upon it*, of negligence: [whereas] if, after a reconciliation,[o] *any* [*new*] *offence be given*,[p] it *does not pass for negligent, but wilful*:[q] and is not *imputed[21] to inadvertency, but to perfidy.

[a] ‖ 'I have always thought.' [b] Connect these two clauses by *quum—tum* (*both—and*). [c] *tueri*. [d] 'with the greatest scrupulousness (*religio*) and fidelity.' [e] 'In *quum—tum*, the *tum* is often strengthened by *vero*, *certe etiam*, *præcipue*, *maxime*.' [f] I. 476. [g] *reconciliari in gratiam*. [h] *inimicitiæ*, pl. [i] *propterea quod*. [j] *integer*. [k] *prætermittere*. [l] *defendere*. [m] *excusatio*. [n] *gravius interpretari*. [o] *reditus in gratiam*. [p] 'any thing is committed.' I. 389—91. [q] 'is not thought neglected, but violated.'

Exercise 58.

Having called together his men *for the purpose of addressing them*,[a] 'Know,' he says, 'that in a very few days *from this time*,[b] the king will *be here*[c] with ten legions, thirty thousand horse, a hundred thousand light-armed[d] [troops], and[e] three hundred elephants. Therefore let certain persons cease to inquire or *imagine [any thing] beyond [this], and let them believe me, *who have certain knowledge*:[f] or, assuredly,[g] I will order them (*p*) to be put on board[h] the oldest vessels [in the service], and to be carried *to whatever country the wind may happen to take them*.'

[a] 'to an assembly.' *ad concionem vocare*, *advocare*, or *convocare*.—*in concionem advocare*. (M. L. 4.) [b] The pron. *hic*. in agreement with 'days.' In I. 311, *paucis his diebus* is given for '*a few days ago*.' It may also mean 'within a few days;' the *hic* marks *nearness* to the speaker (i. e. to the time of his speaking), on *either* side. [c] *adesse*. [d] *levis armaturæ*. [e] Diff. 88. [f] See above, Ex. 3, c. *compertum habēre*. Compare *perspectum habēre*, *absolutum habēre*. I. 364. [g] *aut quidem*: the *quidem* adding emphasis to the *aut*. [h] V. M. 23 [i] 'by any wind whatever into any lands whatever.' *quicunque*.

Exercise 59.

On[16]) his approach being announced, L. Plancus, who *commanded the legions, being compelled by *the critical state of affairs*,[a] takes [a position on] a rising ground, and draws up his army in two *divisions*[b] *facing different ways*,[c] that he may not (414) be

surrounded by the cavalry. Thus, *though his forces were inferior*,[d] he kept his ground[e] against furious charges [both] of the legions and of the cavalry. When (*p*) the cavalry were already engaged, both parties † behold at a distance[f] the standards of two legions, which V. Attius had sent from the upper bridge to the support[g] of our troops, *anticipating what really occurred*,[h] that[i] the generals of the opposite party would use the opportunity unexpectedly offered them, to fall upon our men. By the approach of these (*r*) legions the battle was broken off,[j] and each general marched back his legions to his camp.

[a] *necessaria res.* [b] *pars.* [c] *diversus*, in agreement with *acies*. [d] 'having engaged (*congredi*) with an unequal number.' [e] *sustinēre* (to support: to bear without yielding). Use the *historical* present. [f] V. M. 24. [g] *subsidium*. Use the construction I. 242. [h] 'suspecting [that] that would be, which happened,' *accidere* or *contingere*. Why? M. L. 1. [i] '*Ut* is sometimes used (with subj.) as explanatory of a demonstrative pronoun,—where *quod* might rather have been expected, or the acc. and inf. [j] Pres. histor.—*dirimere*.

Exercise 60.

Whilst he was preparing and carrying out[a] these [plans], he sends his lieutenant, C. Fabius, before him into Spain, with three legions, which he had put into winter-quarters at Narbo *and its neighbourhood*;[b] and directs that the passes[c] of the Pyrenees should be quickly seized, which L. Valerius † was then occupying with his troops:[d] the other legions, *which were in more remote winter-quarters*,[e] he orders to follow. Fabius, *according to his instructions*,[f] having made great despatch, *clears the pass*,[g] and proceeded by forced marches against Valerius's army.

[a] *administrare.* [b] *circum ea loca.* [c] *saltus.* So *saltus Thermopylarum.* (Liv.) [d] *præsidia.* [e] 'which were-in-winter-quarters (*hiemare*) further-off.' [f] 'as had been commanded.' [g] *præsidium ex saltu dejicere*: *dejicere* in this sense is a *technical* term of military science.

ON THE TENSES IN A LETTER.

1. It is a peculiarity in Roman letter-writing, that the writer puts himself (as it were) in the time when the letter *will be received*, and thus speaks of what *he is doing*, as what he *was doing*:

and so uses the *imperfect* and *pluperfect* instead of the *present* and *perfect*.

2. Thus: 'I have nothing to write,' *nihil habebam quod scriberem*: 'I have heard no news,' *nihil novi audieram*. And this extends to the *adverbs*: instead of '*yesterday*,' we find '*the day before*.'

3. To see that these are the tenses *the receiver* would use, suppose him relating the substance of such a letter: *tum quum Cicero hanc epistolam scripsit, nihil habebat quod scriberet, neque enim novi quidquam audierat, et ad omnes meas epistolas rescripserat pridie, &c.*

4. But *general truths* and statements that are not made *relatively to the time of writing* stand in the usual tenses (e. g. *ego te maximi et feci semper et facio*): nor does the use of the imperf. and pluperf. always occur where it *might* stand.

Exercise 61.

Although I have nothing to write,[a] and moreover † am possessed by a[27] strange unwillingness[b] to write[5)] [at all], yet I am unwilling that this good-for-nothing[c] [lad of] mine should go to your neighbourhood[d] without [any] letters of mine to you. I love you more every day,[e] because I am *persuaded that you' †love[f] your studies[g] in the same way. But I would wish you to write to me *an accurate statement*[h] with what *author you are now engaged, whether Cicero or Terence, or as[i] I would rather [have it], with both? You ought also to take pains[j] to employ, in what you write[k] to me, the phrases[l] which you have observed in their works: that this[m] itself may be a proof[n] to me of *the *accuracy with which you read them.*[o] Farewell. Tibur, Aug. 28.

[a] Use the favorite form *nihil est quod* (477). [b] *odium*. [c] *verbero* (*onis*). [d] What adv. expresses 'to where *you* are,' 'to your neighbourhood?' I. 387. [e] Distinguish between *quotidie, indies*. Which is used in both senses? I. 69, t. [f] To be expressed by the passive voice, to avoid the ambiguity which the two accusatives would occasion. 'amuse yourself,' *oblectare*. See Död. *oblectatio*. [g] *litterarum studia*. [h] '*accurately.' [i] 'which.' [j] *dare operam* (followed by *ut*). [k] shall write—shall have observed (*notare*): the conduct being recommended as what should be followed *in future*. [l] *Loquendi genera*. [m] Express *res*. [n] *fidem facere cujus rei*. [o] 'of your *accuracy in reading them.'

Exercise 62.

If I had as often[a] encountered[b] toils and dangers against[1] you and my country, and our household-gods, as I have from the beginning[c] of my manhood †scattered *by my arms* your most wicked enemies, and †won[d] safety for you, you could not have decided[e] any thing more against me *in my absence*, O Conscript Fathers, than you have hitherto been doing. You first[f] hurried me off, *though not yet of the legal age*,[g] to a most cruel war, and then[f] destroyed me, with my most deserving army, by hunger, the most wretched of all deaths.[37] Was this the hope with which the Roman people sent out her children to war? are these the rewards for our wounds, and for[18] our so often shedding our blood for our country? Being tired of writing and sending messengers, I have exhausted all my private resources and expectations, whilst[h] you all the time have in three years sent the pay of scarcely one year.[i]

[a] 'so many' [toils, &c.]. A sentence is occasionally arranged in this not strictly accurate way, where *tot* refers to *quoties*. (Thus Cic. pro Balbo, 20; *si tot consulibus meruisset, quoties ipse consul fuisset.*) [1] 'under my command,' *ductu meo*. [b] *suscipere*. [c] I. 179. [d] *quærere* (which is often used of a *successful* search: nearly = *invenire*). [e] To 'do,' when used in this way as the *representative* of a preceding verb (here *to be doing* = *to be deciding*), is mostly *facere*, but sometimes *agere*: e. g. Sall. Cat. 52, 19. [f] *First—then* may often be translated by turning the verb with '*first*' into a past participle, thus 'me, being hastened away—you destroyed,' &c. 'To hurry a man off,' *projicere* (if he be sent away recklessly, to be never cared for afterwards). [g] 'against [my] age,' *contra ætatem*. [h] *quum—interim*, words often used indignantly of conduct that is a strong contrast to what it *should* have been. [i] 'scarcely one-year's pay has been given by you.' One-year's, *annuus*. Pay, *stipendium*; but *sumptus* when considered as given to the commander-in-chief to defray with it all the expenses of the war.

Exercise 63.

(*The same subject continued.*)

By the immortal gods, is it[10] that you think I serve[a] for a treasury? or that I can have an army without provisions and pay? I confess that I set out for this war with more zeal than prudence; seeing that[b] (*p*) though I had received from you only the name *of general*,[c] I raised an army in forty days, and drove back[d] the enemy, (*p*) who were already hanging over Italy,[e] from the Alps

into Spain. Over[f] these [mountains] I opened[g] a different[h] road from [that which] Hannibal [opened], and [one] more convenient for us. I recovered Gaul, the Pyrenees, Laletania, the Indigetes; and with newly-raised[i] troops, and much inferior [in number], stood[j] the first attack of the victorious[c] Sertorius: and [then] spent the winter in camp, amongst the most savage enemies; not in the towns, or *with any such indulgence to my troops as a regard to my own popularity with them would have suggested.*[k]

[a] *præstare vicem* (*alicujus rei*). [b] *quippe qui*: here with indic. I. 482. [c] 'of a command,' *imperium*. [d] *summovēre*. [e] *in cervicibus jam Italiæ agere*. Nearly so: *nunc in cervicibus rumus*, 'are immediately upon them:' *bellum ingens in cervicibus erat*, 'impended:' both Liv. [f] *per*. [g] V. M. 7. [h] 'different from,' *alius atque*. [i] *novus*. [j] *sustinēre*. [k] *ex ambitione meâ*. The kind of *ambitio* meant, is the courting popularity with an army by allowing it such indulgences as comfortable winter quarters, &c.

Exercise 64.

(*The same subject continued.*)

Why should I go on to enumerate[a] the battles [I have fought], my winter expeditions, or the towns (*p*) that I have retaken or destroyed? since facts are stronger[b] than words. The taking[c] of the enemy's camp at the Sucro,[c] the battle at the Durius,[d] the (*p*) utter destruction[e] of C. Herennius, the general of our enemies, with Valentia, and his whole army, are apparent[f] enough to you: and for these (*r*) [benefits] you give us in return,[g] ye grateful Fathers, want and famine. And thus the condition of my army and that of my enemies is the same: for pay *is given to neither*[h] [of them]: and each, [if] ‖ *victorious*, may come into Italy. [Wherefore] I advise and beseech you to[i] attend to this (*r*), and not compel me, by my necessities, to consult my own interests *apart from those of the state.*[j]

[a] 'Why should I after this (*dein*, for *deinde*) enumerate?' [b] 'the thing (*sing.*) has more weight.' *plus valēre*. [c] The Xucar. [d] The Douro. [e] Use participles. I. 359. [f] *clarus*. [g] *reddere*. [h] 'is given to neither.' [i] I. 75. [j] *privatim*.

Exercise 65.

(*The same subject continued.*)

Either I (*pl.*) or Sertorius have *laid waste the whole of hither Spain, and cut off all its inhabitants*;[a] except the maritime cities, which [are however only] an additional[b] burden and expense to us. Last year [indeed] Gaul maintained[c] the army of Metellus with money and corn, but now, *in consequence of a bad harvest*,[d] that [country] hardly *supports itself*.[e] [For myself] I have exhausted[f] not only my private fortune, but also my credit. You [alone] remain: and, unless you (*r*) succour us, the army, and with it the whole Spanish war, will remove[g] itself *from this country*[h] into Italy, ‡*against my will, indeed, but according to my predictions*.[i]

[a] 'have wasted hither Spain to extermination,' *ad internecionem vastare*. [b] Express by the adv. *ultro* (properly meaning, 'further on'). See I. 237. [c] *alere*. [d] *malis fructibus*. [e] 'itself hardly gets on.' *agitare*. [f] *consumere*. [g] *transgredi*. [h] 'hence.' [i] 'I being unwilling and [yet] foretelling.'

Exercise 66.

Herennius, since his rear[a] was pressed by the cavalry, and he saw the enemy before him, (*p*) when he had reached[b] a certain hill, halted there. From this he despatched[c] four cohorts of targeteers[d] *to the highest of all the hills in sight*;[e] and orders them *to make all possible haste to take possession of this*,[f] with *the intention of following*[g] them with all his troops, and, changing his route, reach Octogesa by the hills. As the targeteers were making for this hill in an oblique line, the cavalry of Marius (*p*) saw [them] and charged the cohorts; who[h] did not stand for a single moment against the impetuosity of the cavalry, but (*p*) were surrounded by them, and all cut to pieces in the sight of both armies.

[a] *novissimum agmen*. [b] *nancisci*. [c] *mittere*. Use the historical present. [d] *cetrati*. [e] 'to a hill which was the highest of all in sight.' Dŏd. *videre* (4). [f] *magno cursu concitatos occupare*. [g] 'with that intention, that he —— would follow.' [h] 'nor did the targeteers stand,' &c.

Exercise 67.

I have received your three[84] letters: but in the last there were some [parts] so carelessly written, that it was plain[a] you were thinking of something else when you wrote it. I will show you these [faults], when I come *to your part of the world*;[b] and shall pull your ear,[c] that you may be for the future more attentive *when you write*,[d] and avoid at least such blunders,[e] as even *little boys*[f] would avoid, who are learning their accidence.[g] Do not, however, be distressed by this admonition of mine: for I do not wish to †take away any[h] [thing] by it from your cheerfulness, but † to add [somewhat] to your attention. Adieu. Tibur, 23 Sept.

[a] 'it is plain,' *facile constat*: 'to be thinking of something else,' *aliud agere*. [b] 'to where you are:' to be expressed by an adv. derived from *iste*, the demonstrative of the second person. I. 387. [c] *auriculam pervellere*. [d] 'in writing.' [e] *error* or *solœcismus* (a solecism). [f] *puerulus*. [g] 'to be learning one's accidence,' *primis literis imbui*. [h] I. 389—391.

Exercise 68.

Your letter *gave me much pleasure*,[a] as every thing [does] that proceeds[b] from you, although you had committed many[c] [faults] in it. But as lisping children[d] are listened to with delight[e] by fathers, and even their very mistakes are a pleasure to them, so this your infancy *of letter-writing*[f] is delightful to me. I send you it[g] back corrected by my own hand. For so, you know, we agreed.[h] Do you, *dear, dear*[i] Alexander, pursue with spirit[j] the path, to which your natural disposition leads you, and which *I have always exhorted and urged you to follow*.[k] I have, by my report[l] [of you], raised great expectations in the minds of your parents:[m] and you must now take all possible pains[n] that neither I nor they †may be disappointed[o] in them (*r*). Adieu. Tibur, July 7, 1570.

[a] '[was] ll *sweet* to me.' [b] *proficisci* (*ab aliquo*). [c] By *multa peccare*. [d] *filioli*. [e] *libenter*. [f] *in literis*. [g] 'it itself.' [h] 'We agree [to do any thing],' *convenit inter nos*. [i] *dulcissime ac suavissime*. [j] *magno animo*. [k] 'and I have always been your exhorter and impeller.' [l] *testimonium*. [m] *magnam spem* (*alicujus*) *apud* (*aliquem*) *concitare*. [n] *omni curâ ac studio providère*. [o] *spes fallit aliquem*.

CAUTIONS.

1. (*a*) Take care not to translate the English inf., when it expresses a *purpose*, by the Latin infinitive.—To make out whether the infin. expresses a purpose, try whether you can substitute for it '*in order that*,' or '*that*.'

   (*b*) The infin. after '*have*,' '*is*,' is to be translated by the part. in *dus.* with the proper tense of *esse*.

   (*Eng.*) { I *have* something *to do*. / There *is* something for me *to do*.

   (*Lat.*) Something *is to be done* by me.

   (*c*) '*There is something for me to do*,' may also mean, *there is something, which I may do*,' *est aliquid, quod agam.*

2. In translating '*ago*' by *abhinc*, remember, (1) that it must *precede* the numeral; (2) that the numeral must be a *cardinal*, not an *ordinal*, numeral; and (3) that the *accusative* is more common than the *abl.*

   (*a*) Hence *abhinc annos quatuordecim* is right; *tertio abhinc anno, quarto decimo abhinc die*, doubly wrong; *tribus abhinc annis*, or *tres abhinc annos*, wrong.

3. Take care not to translate '*from*' by '*a*' or '*ab*' in the following constructions:—

   (1) To derive or receive pleasure, pain, profit, &c., *from, capere voluptatem, dolorem, fructum, desiderium ex* (not *ab*) *aliquâ re.*

   (2) To hear *from* any body, audire *ex* aliquo.

   (3) '*From* [being] such—becomes so and so,'—*ex.*

   (4) *From* such a district, town, &c. (it being a man's birth-place or residence)—*ex.*

   (5) To recover *from* a disease, convalescere *ex* morbo.

   (6) To return *from* a journey, redire, reverti *ex* itinere.

   (7) *From*, = 'on account of,' *propter.* '*From* their hatred against any body.'

   (8) To fling or throw oneself *from* a wall, se *de* muro dejicere (*Cæs.*): se *ex* muro præcipitare (*Cic.*).

   (9) *From*, = *out of*, ex.

4. When a substantive is followed by a relative clause which defines it, be careful not to omit the demonstrative *is, ea, id*, or *ille* (if there is emphasis), with the substantive, if a *particular* thing is meant. To determine this, try whether you cannot substitute '*that*' for '*a*' or '*the*.'

   (*a*) Thus: 'the oration which he delivered,' &c. (= *that particular* oration which he delivered), *ea oratio, quam habuit*, &c.

   (*b*) So, when a substantive is defined by a relative adverb, the '*a* or '*the*' is to be translated by a pron. Thus:

(*Eng.*) There will be *a* day, *when*, &c.
(*Lat.*) There will be *that* day, *when*, &c. (*quum*).
(*Eng.*) *The* day will come, *when*, &c.
(*Lat.*) *That* day will come. *when*, &c. (*quum*). [Comp. Caution 1s.

5. Be very careful *not* to translate the English infinitive after a substantive or adjective, by the *Lat. infinitive*, unless you have authority for it. Always consider what the *relation* is, in which the infinitive stands. Can it be translated by a gerund in *di*? by *ad* with the gerundive (a participle in *dus*)? by a *relative clause*, &c.?

Thus: A desire *to pray*, = a desire *of praying*.
A knife *to cut* my bread *with*, = (1) a knife *for cutting* my bread; (2) a knife, *with which I may cut* my bread.

Obs. The '*for cutting my bread*' will not in Latin depend on *knife*, but on the verb: e. g. I borrowed a knife for cutting my bread with. = '*for the purpose of cutting my bread, I borrowed a knife.*'

6. Take care *not* to translate '*assert*' = '*affirm*,' by *asserere*, but by *affirmare*, *confirmare*, *dicere*, *docēre*, *pronuntiare*, &c.; or, if followed by a *not* or other negative, *negare*.

7. Take care not to translate '*honour*' by *honor* or *honos*, when it means not '*an honour*' (i. e. external mark of respect), but '*the inward principle of honour*' (*honestas*); or '*integrity*,' '*trustworthiness*' (*fides*).

8. From *nemo*, let me never see / *Neminis* or *nemine*; } but *nullius* and *nullo*: or (after negatives) *cujusquam*, *quoquam*.

9. When a clause that *follows* another in English, is *to precede* it in Latin, it is often necessary to place in it a word from the preceding sentence.

Thus: 'Alexander was blamed | because *he* indulged in drinking.'
'Because *Alexander* indulged in drinking, he was blamed.'

(*a*) This is especially the case, when a *pronoun* in the second clause refers to a substantive in the first.

10. From our having hardly any power of altering the order of words in a sentence, it is very difficult to give emphasis to an oblique case without placing it in a separate sentence with the verb *to be*. Thus: '*I desire something*' very much, (the '*something*' being emphatic) would become: 'there is *something*, that I desire very much.' Hence

☞ In a sentence beginning with '*it is*' or '*it was*' before '*that*,' the '*it is*' or '*it was*' is omitted, and the sentence with '*that*' made a principal sentence.

(*Eng.*) *It is* the manufacturers, *that* I complain of.
(*Lat.*) I complain of the manufacturers.*

(*a*) So in a sentence beginning with '*it is but*' or '*it was but*,' and followed by 'that,' &c.

(*Eng.*) It was but very slowly that he recovered.
(*Lat.*) He did *not* recover *but* (= except, *nisi*) very slowly.

11. The boy has but a stupid head,
Who always for a '*but*' puts *sed*

---

* Instead of '*that*,' which is here a relative, *who* or *which* may occur. '*It is* the farmers *of whom* I complain.'

Or *at*: for other meanings '*but*' has got:
'*Only*,' '*except*,' '*at least*;' or '*who*' with '*not*.'

(1) 'Stay *but* one day' = stay *only* one day (*solum* or *modo*).
(2) 'Do *but* stay' = *at least* (or *at all events*) stay (*saltem*).
(3) 'Nobody *but* Cæsar' = nobody *except* Cæsar (*nisi* or *præter*).
(4) 'There is nobody *but* thinks' = there is nobody *who* does *not* think (*quin* or *qui non*).
(5) 'Not to doubt *but* or *but that*' . . . = non dubitare *quin*, &c.

12. '*No*' before another adjective, as in '*a man of no great learning*,' must be translated by *non*, not *nullus*.

13. '*The*,' when it relates to something that preceded, is often to be translated by a demonstrative pronoun. For instance, if it had been mentioned that a day had been fixed, if it were afterwards stated that '*the day*' arrived, it must be '*that day*' in Latin.

☞ Hence, when '*the*' means a particular thing before-mentioned, it must be translated by a demonstrative pronoun. Or, in other words, when for '*the*' we might substitute '*that*,' it must be translated by the demonstrative pronoun. [Compare Caution 4.]*

14. '*That*,' in a clause following a comparative with *quam*, or *alius*, *malle*, &c., is not translated.

(*Eng.*) I had rather support my country's cause than *that* of a private man.

(*Lat.*) *Patriæ causam malo, quam privati sustinēre.*

15. Take care not to translate '*of*' by a gen., in the following constructions:—
(*a*) To deserve well *of* any body, bene mereri *de* aliquo.
(*b*) To complain *of* any thing, queri *de* aliquâ re.
(*c*) To be made *of* any thing, factum esse *ex* aliquâ re.
(*d*) A book *of mine*, liber *meus*.
(*e*) How many *of us*, three hundred of us, &c. See Pr. Intr. Pt. I. 174, 175.

16. Take care not to translate '*on*' or '*upon*' by *super*, in the following constructions:—
(1) To lavish, &c. — *upon* any body, conferre — *in* aliquem.
(2) To do any thing *on* his march, *in* itinere.
(3) To sit *on* a throne, *in* solio sedēre.
(4) *On* this being known, / *Upon* ———, } 'this being known,' *abl. abs.*
(5) To write *on* a subject, scribere *de* (sometimes *super*) *aliquâ re*.
(6) *On* descrying the troops, 'the troops being descried,' *abl. abs.*

17. Take care not to translate '*for*' by *pro*, in the following constructions:—
(1) *For* many reasons, multis *de* causis.
For which reason, quâ *de* causâ. *Cic.*
For a weighty reason, gravi *de* causâ. *Cic.*
The reasons *for* which, . . . causæ, *propter* quas, &c.

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* I have inadvertently referred sometimes to this Caution instead of to Caution 4.

For that reason, *ob* eam causam. *Cic.*
For this reason, *propter* hoc.
(2) Good or useful *for* any purpose, utilis *ad* aliquid.
Fit *for*, aptus *or* idoneus *ad* aliquid: also dative.
(3) *For*, = *a cause*, abl.
(4) *For* = *concerning*, e. g. to battle *for* any thing, *de* aliquâ re.
(5) My reason *for* not doing this, *causa non faciendæ hujus rei.*

18. *Amongst*, before the name of a nation, amongst whom a habit prevailed, is usually *apud* (not *inter*): sometimes '*in*' with abl.

19. When two substantives are governed by the *same preposition*, the preposition is repeated, *unless the two substantives are to form*, as it were, *one complex notion.* Hence they are repeated whenever the two substantives are *opposed* to each other. Hence in
(*a*) *et—et; nec—nec; . . . always* repeat the preposition.
(*b*) *aut—aut; vel—vel*
after *nisi*,
after *quam* following a comparative, } generally: it is better, therefore, to repeat it.*
Thus: *et in bello et* in *pace: nec in bello nec* in *pace: in nullâ aliâ re nisi* in *virtute: in nullâ aliâ re quam* in *virtute.*

20. Take care not to use *apparere* when '*appears*' = '*seems*' (*videtur*): nor to use *videri* (but *apparēre*) when *appears* = '*is manifest*;' or '*makes its appearance.*'

21. A boy who is thoughtful is never perplext.
By '*then*'s' meaning '*at that time*,' and '*therefore*,' and '*next.*'
(*a*) THEN, = '*at that time*,' tum tunc; = '*next*,' deinde; = '*therefore*,' igitur, &c.

22. '*Men*' is often used for 'soldiers,' *milites.* 'His men' should be '*sui*,' if there is any reference to their *commander*: if not, *milites*, '*the soldiers.*'

23. '*Before*' a town should be *ad*, not *ante.* See I. 457.

24. *Choose* often means, to '*wish*,' to '*be pleased*,' &c., *velle*, not *eligere*, &c.: e. g. 'if you had *chosen* to do this' (*si voluisses*).

25. In modern English *there* is often used for *thither*, and must be translated by the adverbs meaning '*to that place*' (*huc, illuc*, &c.)

26. '*Crime*' is not *crimen* (which is '*a charge*,' '*an accusation*') but *scelus, facinus*, &c.

27. Take care not to translate *after* by *post*, in the following constructions:
(1) To be reconciled *after* a quarrel, *reconciliari in gratiam ex inimicitiis*, &c.
(2) Immediately *after* the battle, *confestim a prælio.*

28. Take care not to translate *in* by '*in*,' in the following construction:
(1) It is written *in* Greek authors, *scriptum est apud Græcos.*

29. In '*this is life*,' let '*this*' with '*life*' agree:
Hoc id, or *illud*, barbarous would be.

30. '*Ought*' is a word that requires care: for it is often translated by an im-

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* Sometimes a common preposition *preceding* the conjunction is not repeated with *et—et; aut—aut;* e. g. cum *et nocturno et diurno metu.*

perfect or fut. indicative, where *our* idiom would lead us to use the present.

(*a*) When a *present duty*, &c., exists, but is *not* acted upon, the imperfect is often used, especially when it is *a general duty*. (*Madvig*. 308.)

☞ Hence, when '*you ought*' = 'you ought (but do not),' use *debebam* or *oportebat*.

(*b*) When *ought* refers to what *will be* right or proper, *when* or *after* something has taken place, use *oportebit*, *debebo*.

(1) The '*after*' is often *implied* by an abl. absol., the participle being of the passive voice.

31. Remember the care with which the Romans mark both the *completion* of every *precedent* action, and the *futurity* of every *future* action.

(*a*) Remember that the *fut. perf.* of *direct* becomes the *pluperf. subj.* in *oblique* narration.

32. When one verb has '*indeed*,' and the next '*but*,' take care not to *omit* the *pronoun* in Latin, if the nom. to the verb is a pronoun.

(*a*) This pronoun should be followed by the *quidem*: if it is *ego*, write *equidem* for *ego quidem*.*

(*Eng.*) He did not *indeed* laugh, but he smiled.

(*Lat.*) *Non risit ille quidem, sed subrisit.*

33. When for '*so that*' (introducing a consequence) you could put '*in such a manner, that*,' take care not to use *ut* only, but *ita—ut*, placing the *ita* in the preceding sentence.

34. Take care to use a *distributive* numeral instead of a cardinal one, with a *plural* noun used in a *singular* sense, as *literæ*, *castra*, &c.

☞ But observe, *uni* and *terni* are used, not *singuli* or *trini*.

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* For *equidem*, though probably not compounded of *ego quidem*, is yet used where *quidem* with the *personal pronoun* would be used for the second or third person.

TABLE

OF

DIFFERENCES OF IDIOM,

&c.

	English.	Latin.
1.	*All*—*who* or *which*, &c. All men—who.	Often:— *all* — *as-many-as* (omnes — quotquot): which is stronger; = *all without exception.*
2.	This was not done till afterwards.	This was done afterwards at length (*postea demum*).
	Nothing is beautiful, *but what.* *Those* things *only* are beautiful, *which.*	*Those* things *at length* (*ea demum*) which.
3.	What do you mean *by* a wooden wall?	Quem tu intelligis murum ligneum?
4.	I am reproached with ignorance.	Ignorance is objected (*objicitur* or *ex probratur*, which is stronger) to me
	Participial Substantive.	
5.	[Nom.] Grieving. Your *sparing* the conquered is a great thing.	Dolēre. It is a great thing, *that* you have spared the conquered. [Magnum est, *quod* victis *pepercisti.*]
6.	[Acc.] Grieving.	Dolēre. [*Se peccati insimulant, quod dolere intermiserint.*]
7.	From, with part. subst.:—	
	(1) *To prevent any thing from* being *done.*	*Prohibēre*—aliquid *fieri** (*rare*). ——— — *ne fiat.* ——— — *quominus fiat.*
	(2) Either *from* thinking, that, &c.	*Sive eo quod — existimarent*, &c
	(3) He did it *from remembering.*	*Ex eo quod meminisset*, &c.
	(4) *Far from* doing this, &c.	*Tantum abest, ut hoc faciat, ut*, &c.
	(5) Not *from* despising — but because, &c.	*Non quod* aspernaretur—sed quod, &c
8.	By:— [The most usual way is the gerund in *do;* or partic. in *dus* (in agreement).]	

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* Principally with the inf. pass.: *ignes fieri in castris prohibet* (Cæs.); *prohibuit migrari Veios* (Liv.).

ENGLISH.	LATIN.
By doing this.	(Often) '*this being done*,' (abl. abs.).
9. IN:—	
To be wrong *in thinking*, &c.	*In hoc errare, quod putem*, &c
10. WITHOUT:—	
(1) He did any thing *without being asked*.	*Non rogatus*.
(2) He went away *without reading* the letter.	He went away, *the letter not being read* (*epistolâ non lectâ*).
(3) Many praise poets *without understanding* them.	Many praise poets, *nor understand* them (*neque intelligunt*).
(4) He never praised him *without adding*, &c.	He never praised him *so that* he did *not* add (*ut non adjiceret*).
(5) Nor ever saw him *without calling* him a fratricide.	Nor ever saw him *but* she *called* him a fratricide (*quin—compellaret*).
(6) I enjoy any thing *indeed*, but *not without perceiving*, &c.	I *so* enjoy any thing, *that* I perceive [aliquâ re *ita* potior, *ut* animadvertam, &c.]
(7) I enjoy any thing *without perceiving*, &c.	I *so* enjoy any thing, *that* I do not perceive [aliquâ re *ita* potior, *ut* non animadvertam, &c.]
11. To:—Generally *ad*, with part. in *dus*. See *Obs.* on FOR.	
12. THROUGH:—By part. in *dus*, abl. of gerund; or by *ex eo quod* with subj. See Df. 7, FROM (2).	
*12. OF:—The gerund in *di*, or the part. in *dus*, in the gen., is the most usual form; but these forms do not always serve.	
(1) 'Let nobody repent of having preferred following,' &c.	*Ne quem pœniteat sequi maluisse*, &c.
(2) 'I do not despair of there being some one,' &c.	*Non despero fore aliquem*, &c.
(3) 'I think he should repent of having given up his opinion.'	*Ego illi, quod de suâ sententiâ decessisset, pœnitendum censeo.*
(4) 'They accused Socrates of corrupting,' &c.	*Socratem accusarunt, quod corrumperet*, &c.
(5) '*Instead of*.' See 32.	
13. FOR:—	
(1) 'Pardon me for writing.'	*Ignosce mihi, quod scribam.*
(2) 'To revile, abuse a man for having done any thing.'	*Maledicere homini, cur fecerit*, &c.
(3) 'Many reasons occurred to me for thinking,' &c.	*Multa mihi veniebant in mentem, quamobrem —— putarem*, &c.
(4) 'I thank you for compelling me to do this.'	*Gratias ago, quod me* (*hoc facere*) *coegisti.*
(5) 'You are greatly to blame for having done this.'	*Magna tua est culpa, qui hoc feceris.*
14. And not.	Nor.
And nobody, nothing, no where, never, no	Nor any thing, nor any body, nor any where, nor ever, nor any (*nec quidquam, quisquam, usquam, unquam, ullus* (or *quisquam*).
And hardly any.[a]	Nor scarcely any (*neque ullus fere*).

[a] The exceptions are, (1) When the negative is to be emphatic, *et semper me coluit et a studiis nostris non abhorret:* (2) When *et non* or *ac non* = *not rather* or *much more* = *ac non potius* (the *potius* being often expressed), si res verba postularet, *ac non pro se ipso loqueretur.*

ENGLISH.	LATIN.
15. Hardly any. Hardly any body.	*Prope nullus.* *Nemo fere.*
16. Your / His / Their } accomplishments.	*Sometimes:* 'the accomplishments, *which are in you, him, them*,' &c.
17. AFTER with the *participial subst.* is mostly translated by the perf. participle.	(Eng.) *After having suffered* (or *suffering*) this, I went, &c. (Lat.) *Having suffered* this, I went, &c. (Eng.) *After consuming* the corn, he went, &c. (Lat.) The corn *being consumed*, he went, &c.
18. It is kind in you to ask me, &c.	You act kindly indeed, (in) that you ask me. (*facis amice* tu quidem, *quod* me rogas, &c.)
19. I shall accomplish *what*, &c.	(Often) I shall accomplish that (*hoc* or *illud*), *quod*, &c.: i. e. the dem. pron. is often inserted.
20. If they *happen* to do, &c.	If *perchance* they do, &c. (*si forte*).
21. It is ascribed, &c. (of a *general* truth).	It is wont (*solet*) to be ascribed. (*Often:* not always.)
22. *And then* Aristotle! (i. e. is not he a case in point? &c. in *appeals* introduced in an argument.)	What Aristotle? *Quid Aristoteles?*
23. A. *is right in* saying.	A. *rightly* says (*recte*).
24. From which.	Often '*whence*:' *unde.*
25. It seems likely [enough] that he will call, &c.	He seems about-to-call (*videtur vocaturus*).
26. *For—not*, &c.	*Neque enim*: but *non enim* is not *uncommon* even in Cic.; and is to be preferred, when there is any antithesis: i. e. when followed by a '*but*.'
27. A strange fury.	A *certain* strange fury (*quidam* after the adj.—this addition of *quidam* to an adj. is very common).
28. *Must* (of a necessary inference). See to what a condition the state *must* come. He *must* have made great progress. What progress he *must* have made!	Cic. often translates this by *putare.* *Vide quem in locum rempublicam venturam putetis.* *Putandus* est multum profecisse. Quos progressus eum *putamus* fecisse!
29. To be on the point of being killed. To be on the point to run.	*In eo esse ut* interficeretur; or with part. in *rus* with *jam.* *Jam cursurum esse.*
30. *Ita*, *sic* are often used where they seem superfluous, *e. g.* (1) With verbs of *hearing*, *learning*, *affirming*, *doubting*, *&c.*—They are then generally followed by the infin. (if the verb would otherwise be so constructed), or with *ut* and the subj.	Examples.—1. *Sic* a majoribus suis acceperant, tanta esse beneficia, &c. *C.*—2. Quum sibi *ita* persuasisset ipse, meas —— literas, &c. (*with infin.*) *C.*—3. Se *ita* a patribus *didicisse*, *ut* magis virtute quam dolo contenderent. *Cæs.*—4. *Ita* Helvetios —— *institutos esse*, *ut* —— consuerint, &c. *Cæs.*—5. *Ita* enim definit, *ut* perturbatio sit.
(2) Also in adverbial sentences of equality: He thinks *as* he speaks. To do any thing as if, &c. It is as is said.	*Ita* sentit *ut* loquitur. *Ita* facere aliquid—*tanquam.* Est *ita* ut dicitur.
31. In *the case of* the Nervii.	*In Nerviis.*
32. Participial substantive with 'instead of.'	

ENGLISH.	LATIN.
(1) Instead of reading, &c.	*Quum posset*, or *quum deberet legere*, &c., according as the thing not done was *a duty omitted*, or merely a thing that *might have been done*.
(2) Why do you laugh *instead of crying?*	*Cur rides ac non potius* lacrimaris?
33. Participial subst. with '*far from*.'	
(1) *Far from doing* this, he does that, &c.	(1) *Tantum abest ut—ut* (with subj.)—or, if the verb has a '*not*' with it, *tantum abest ut—ut ne—quidem*, &c.
(2) To be *far from doing* any thing.	(2) *Longe abesse ut*, &c. (e. g. ille longissime *aberit, ut* credat, &c.)
(3) To be *not far from doing*, &c.	(3) *Paulum, haud* or *non multum*, or *haud procul abesse*, ut, &c.
	OBS. The *abesse* is to be used *impersonally*.
34. (1) A, B, C, *and* such, &c. } ——— similar, &c. }	A, B, C, such. ——— similar.
(2) A, B, C, *and* the rest. } ——— others. }	A, B, C, the rest. A, B, C, others.
35. Despairing.	Since he despairs. } Consider *which* Since he despaired. } form should be (*Quum* with subj.) } used.
36. Not *very* ancient.	Not *so* ancient, non *ita* antiquus: but *non valde, non admodum*, are not barbarous, as some teach.
37. The most wretched *of all states*.	The most wretched *state of all*.
38. The very celebrated Cicero.	{ Cicero, a very celebrated man. { Cicero, *vir clarissimus*.

MEMORIAL LINES.

1. *Contingit* use of things we like,
   But *accidit* when evils strike.

2. From *nemo* let me never see
   Neminis or *nemine.*
   } Use *nullius*, *nulle.*

3. For *crime* let *crimen* never come,
   But *scelus*, *facinus*, *flagitium.*

4. When the word '*men*' means '*soldiers*,' these
   Should rendered be by *milites.*

5. The boy has but a stupid head,
   Who always for a '*but*' puts *sed*
   Or *at*: for other meanings '*but*' has got;
   '*Only*,' '*except*,' '*at least*,' and '*who*' with '**non.**'
   (See Caution 11.)

6. A boy who is thoughtful is never perplext
   By *then*'s meaning '*at that time*' and '*therefore*' and '*next.*'
   (See Caution **21.**)

7. In '*this is life*' let '*this*' with '*life*' agree;
   Hoc, *id* or *illud* barbarous would be.

8. In '*so many apiece*' leave *apiece* quite alone;
   But of numerals use a distributive one.

9. After these impersonals *ut*
   Or *ne* will be correctly put:
   Contingit, *evenit*, or *accidit*,
   With *restat*, *reliquum est* and *fit.*[a]

10. Let '*that*' translated be by *quo*,
    When with comparatives it does go.

11. Vereor *ne*, I fear he *will*;
    Vereor *ut*, I fear he *won't*:
    Turn *fut.* by *subjunctive present*
    After *fear*: forget it don't.

12. By *ut* translate infinitive
    With *ask*, *command*, *advise*, and *strive.*[b]
    But never be this rule forgot:
    Put *ne* for *ut* when there's a *not.*

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[a] So after *sequitur* sometimes.

[b] Under ASK are included *beg*, *pray*, *beseech*, &c.; under COMMAND, **charge**, **direct**, &c.; under ADVISE, *exhort*, *admonish*, *persuade*, *impel*, *induce*, &c.

VERSUS MEMORIALES.

1. SUMIMUS *usuri*, CAPIMUSQUE ut *possideamus*;[a]
   PRENDUNTURQUE *manu* volumus quæcunque *tenere*.
2. Qui *quærit* REPERIT, *non quæsita* INVENIUNTUR.[b]
3. Navis, equus, currusque VEHUNT; PORTABIT asellus
   Pondera, PORTABUNTque humeri: leviora FERUNTUR.
   Læva GERIT clipeum, vestesque GERUNTUR et arma.
4. Tu SUCCENDE rogum; tædas ACCENDE facesque.
5. *Vilia* DESPICIMUS: CONTEMNE *pericula*, miles;
   SPERNE *voluptates*, *fœdasque* libidinis *escas*.[c]
6. Pars ORÆ est LITUS: retinentur flumina RIPIS.
7. *Clausa aut tecta* APERI: PATEFIT quod *restat apertum*.[d]
8. Rarius INTERDUM quam NONNUNQUAM esse memento.
9. OLIM *præteritum* spectatque *futurum*.[e]
10. BIS TERQUE augebit, minuet BIS TERVE notatum.
11. *Mens* ÆGRA est, *corpus*que ÆGRUM: de *corpore* solo
    ÆGROTUM dicas: fiunt *animalia* tantum.
    MORBIDA, non *homines*: hæc tu discrimina serves.
12. De *spatio* NUSQUAM dicas, de *tempore* NUNQUAM.
13. PLEBS *sciscit*, *jubet* at POPULUS, *censet*que SENATUS.
14. NEMO *ablativum* nec habet, nec habet *genitivum* { Use *nullius*, *nullo*.
15. Particulas *si*, *ecquid*, *nisi*, *ne num* FORTE sequatur.[f]

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[a] But *capere arma* occurs as well as *sumere arma*.

[b] This is true of *reperire*, but *invenire* is the *general* term for '*finding*, even after *search* or *examination*.

[c] DESPICERE relates to what we *might value* or *respect*: CONTEMNERE to what we *might fear* or *think important*: SPERNERE to what we *might accept*, or to objects that we *might pursue*.

[d] Hence *aperire os* (never *patefacere*): *oculos aperire* or *patefacere*: *portas* (*fores*, *ostium*) *aperire* or *patefacere*; *viam aperire*, (for *one* occasion), *patefacere* (*to throw it open*). *Aperire* is also '*to make a thing visible*.' *Patefacere* often implies the *permanent removal of obstacles*.

[e] Hence *olim* = *formerly*, *in former days once upon a time*, and *hereafter*.

[f] That is, *perhaps* or *perchance* must never be *forte* (but *fortasse* with indic.) except after the particles *si*, &c. The real meaning of *forte* is '*by accident*,' '*by chance*,' and it does not *lose* this meaning after *si*, &c.: this is also the original meaning of *perchance*, *perhaps*.

16. Dat *-ficio*, *-ficior*, *-facio* sed dat tibi *-fio*.[g]

17. Quicquid habet pennas 'VOLUCRIS' complectitur: ALES
Magna avis est: OSCEN prædicit *voce* futura.

18. *Ne* potius quam *non* post *dum*, *modo*, *dummodo* dicas.

19. Et *morbum* et morbi spectat *medicamina* SANO:
Ægrotum MEDEOR spectat *medicum*que peritum.

20. '*Atque igitur*' pravum est '*igiturque*:'—'IDEOQUE' Latinum est.[h]

21. '*Major adhuc*' Romæ dicebat serior ætas:
Cum Cicerone '*etiam*' sed tu, et cum Cæsare dicas.[i]

22. FESTINARE potes *nimium*: PROPERARE virorum est
Optatam quicunque volunt contingere metam.

23. Rectius *in navem* quam *nave imponere* dicas:
Dicere sed *navi*, scribas si carmina, fas est.[j]

24. Quod *cernis* PROCUL esse potest: quæ *longius* absunt
Humanum effugient rerum discrimina visum.[k]

25. '*Non—pariter*' vites: '*non—æque*' dicere fas est.

26. *Nec* (*neque*) '*vero*' habeat post se: non accipit *autem*.

27. Particulas *ut*, *ne* recte NEV, NEVE sequuntur.[l]

28. EXIMO quæ *mala* sunt; ADIMO *bona*; DEMERE possum
Quidlibet:—hæc teneas justo discrimine verba.

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[g] That is, the compounds of *facio* that retain the *a*, have *fio* in the passive. *Conficio* has *conficior*, according to the rule here given: but also sometimes *confieri*.

[h] That is, never use *igitur* when '*consequently*' or '*therefore*' follows '*and*:' but *ideo*:—*et ideo*, *atque ideo*, or *ideoque*.

[i] That is, *etiam* is the classical word for '*still*' or '*yet*,' with comparatives; not *adhuc*.

[j] *Milites in navem imponere*, Cæs. Liv.: *nave*, Suet.—*carinæ*, Ov.

[k] *Procul*, far off but within *sight*; *longe*, so far off as to be *out of sight*.

[l] But *nec*, *neque* are sometimes found: e. g. Liv. 24, 3.

VOCABULARY.

aby = anybody
athg = anything
ci = alicui
qâ = aliquâ
cs = alicujus
qd = aliquid
qo = aliquo

qm = aliquem
qrm = aliquorum
qs = aliquos

* means that the phrase is not found in the classics, though probably correct.

A.

Abuse, v. (qâ re perverse uti *or* abuti; *or* immodice, intemperanter, insolenter abuti, *when the a. lies in excess: e. g. to a. = trespass on a man's indulgence or patience*, indulgentiâ, patientiâ cs immodice abuti). To a. a person = rail at (conviciis qm consectari *or* incessere). To load or cover a man with a., to heap every kind of a. on a man (omnibus maledictis qm vexare; omnia maledicta in qm conferre). To fling a. at a man (maledicta in qm conjicere). To overwhelm aby with a. (qm contumeliis operire atque opprimere).

Abuse (usus *or* abusus perversus). An a. = a bad custom (mos pravus). To remove abuses (mores pravos abolēre).

Access. To have a. to athg (habere aditum ad qd): to aby (ci ad qm aditus patet). He is easy of a. (aditus ad eum est facilis). He is easy of a. to private individuals (faciles aditus sunt ad eum privatorum). He is difficult of a. (aditus ad eum sunt difficiliores). An a. of fever (accessio febris). I grant a. to me to everybody (omnibus conveniendi mei potestatem facio).

Accessible (facilis accessu: *of places*). He is a. to flatterers, *or* flattery (qm *or* facilem aditum ad aures ejus adulatores habent.)

Acclamations. To receive athg with a.'s (plausu et clamore prosequi qd).

Account (ratio). To look through an a. (rationem cognoscere, inspicere). To go through a man's accounts; to examine them carefully (cs rationes excutere, dispungere). The debtor and creditor a.'s balance (par est ratio *e. g.* acceptorum et datorum, accepti et expensi). To state and balance a.'s (rationes conficere et consolidare). To compare a.'s (rationes conferre). To bring a sum of money to a. (pecuniam in rationem inducere). To demand an a. from aby (rationem ab qo repetere). To render an a. (rationem reddere *with gen. of thing*). To call upon a man to give an a. of his life (ab qo vitæ rationem reposcere).

Acquit. To be unanimously acquitted (omnibus sententiis absolvi).

Advantage; Benefit To gain, derive a. or b. from athg (utilitatem *or* fructum ex qâ re capere *or* percipere). It is to my a. (est e re meâ, *or* est in rem meam).

Advice. To give a. (ci consilium dare). To ask a. of aby (petere consilium ab qo). To follow aby's a. (sequi cs consilium: cs consilio

uti †). To do athg by aby's a. (qd facere de *or* ex cs consilio).

Advocate (advocatus, *one who assisted with his advice;* patronus, *one who pleaded the cause*). To employ or engage an a. (adoptare sibi patronum *or* defensorem, *if the person is accused:* deferre causam ad patronum).

Affluence. To live in a. (in omnium rerum abundantiâ vivere. Circumfluere omnibus copiis atque in omnium rerum abundantiâ vivere. *C. Am.* 15).

Affront. To put an a. on aby (contumeliam ci imponere). To look upon athg as an a. (qd in *or* ad contumeliam accipere).

Alms. To beg for a. from aby (stipem emendicare ab qo). To live by a. (alienâ misericordiâ vivere). To give a. (stipem spargere, largiri).

Ambition. To be ambitious; to be led by a. (gloriâ duci, ambitione teneri). From a. or ambitious motives (gloriâ ductus). To be fired with a. (ambitione accensum esse).

Answer. To receive an a. (responsum ferre, auferre). I received for a. (responsum est). To a. (*if by letter*, rescribere). To return no a. (nullum responsum dare). To a. not a word (nullum verbum respondēre).

Appetite. To have a good a. (libenter cibum sumere, *of an invalid:* libenter cœnare). To have no a. (* cibum fastidire). To give a man an a.; produce an a. (appetentiam cibi facere, præstare, invitare). To get an a. by walking (opsonare ambulando famem).

Arrival. To be impatient for—or look forward with impatience to aby's a. (cs adventum non mediocriter captare).

Audience. To grant aby an a. (admittere qm). To have an a. (admitti; aditum ad qm habere). Before a numerous a. (frequentibus auditoribus; magna audientium celebritate).

† *Also* cs consilio obtemperare.

B

Baggage (sarcĭnæ, *baggage of individual soldiers;* impedimenta, *of the army generally*). To take the b. (impedimenta capere: impedimentis potiri). To strip the enemy of all their b. (omnibus impedimentis hostes exuere). To lose one's b. (impedimenta amittere: impedimentis exui). To fight whilst encumbered with one's b. (sub onere confligere). To attack the enemy whilst they are encumbered with their baggage, before they have disencumbered themselves of their b. (hostes sub sarcĭnis adoriri). To hide their b. in the wood (impedimenta in silvas abdere). To plunder the b. (impedimenta diripere.)

Banish, Banishment. To banish; to drive into banishment (exsilio afficere, in exsilium ejicere, pellere, expellere, agere, ex urbe *or* civitate pellere, expellere, ejicere. ex urbe exturbare. de civitate ejicere. *In Roman law* ci aquâ et igni interdicere, *to compel a man to go into b. by forbidding aby to give him fire or water: he kept the rank of a Roman citizen, but lost all its privileges and honors;* relegare, *to send him to a fixed place, but without loss of rank or goods;* deportare, *to banish him for life to some desert spot, with loss of rank and property: this kind of b. belonged to the times of the Cæsars*). To banish aby for ten years (relegare in decem annos). To b. aby to an island for life (deportare in insulam). To b. from the society of men (relegare ab hominibus) To recall from b. (revocare de *or* ab exsilio, reducere de exsilio, in patriam revocare *or* restituere).—To return from b. (exsilio redire).

Battle. A b. by land (prœlium terrestre); by sea (prœlium navale; pugna navalis). A long and severe b. was fought (pugnatum est diu atque acriter). To draw an army out in b. array, to offer b. (exercitum in aciem educere). To be

gin the b.; to join b. (prœlium committere†). To fight a b. (prœlium *or* pugnam facere *or* edere). To renew the b. (i. e. *after an interval:* pugnam repetere). To restore the b.; to restore the fortune of the day (pugnam novam integrare, prœlium redintegrare *or* renovare: *generally of fresh troops arriving*). To renew the b. the next day (postero die pugnam iterare). To win the b. (prœlio *or* pugnâ superiorem discedere; victorem prœlio excedere). To win a b. (secundo Marte pugnare: rem prospere gerere). To lose the b. (pugnâ inferiorem discedere: prœlio vinci *or* superari). To lose a b. (adverso Marte pugnare: rem male gerere). To offer aby b. (ci pugnandi potestatem facere). To fight a pitched b. (dimicare).

Benefit. See *Advantage.*

Blame. I am to b. (mea culpa est). Nobody is to b. but myself (culpa mea propria est). To lay or throw the b. on aby (culpam *or* causam in qm conferre, transferre: *the latter of removing it from one's self,* vertere). One throws the b. on another (causam alter in alterum confert). To be to b. (in noxâ esse *or* teneri; in culpâ esse).

Blood. To stanch b. (sanguinem sistere, supprimere, cohibēre). To thirst for b. (sanguinem sitire). To cost aby much b. (multo sanguine ci stare). To shed one's b. for one's country (sanguinem pro patriâ profundere; sanguinem suum patriæ largiri). To be connected with aby by the ties of b.: to be related to aby (sanguine cum qo conjunctum esse: sanguine attingere qm). To do athg in cold b. (consulto et cogitatum facere qd). To shed b. (cædem *or* sanguinem facere: *commit murder*). My own flesh and b. (i. e. *children:* viscera mea *or* nostra). To take some b. from aby, to bleed aby (ci sanguinem mittere).

† *Or* manum conserere.

Body. The body is worn out, e. g. with labors, diseases (conficitur).

Bury, Buried, Burial. See *Funeral.*

C.

Calamity, Affliction, Misfortune, Misery. C. visits aby (affligit qm calamitas). To contrive aby's misery or c. (calamitatem ci machinari). To fall into a. (in calamitatem incidere). Misfortune happens (accidit calamitas). To be in affliction or misery (in malis esse *or* jacēre; malis urgeri: in miseriâ esse *or* versari). To be the cause of a man's misery or misfortune (calamitatem ci afferre, inferre, importare). To alleviate aby's a. (cs calamitatem levare). To ward off a. from aby (qm prohibēre calamitate, *or* a calamitate defendere). To pine away in a. or misery (in calamitate tabescere). To be born to misery (miseriis ferendis natum esse). To suffer a misfortune, undergo a. (calamitatem capere, accipere, subire). To bear a misfortune (calamitatem ferre, tolerare). To be cast down by misfortune (calamitati *or* ad calamitatem animum submittere†).

Circumstances. According to c.'s (pro re. pro re natâ—ex *or* pro tempore). Trifling c. (parvæ res, parva momenta: *the latter of points on which athg turns*). C.'s of the time (tempora (*pl.*): temporum ratio: temporum vincula. *C. Fam* x. 6).

Cloud. The heavens are covered with c.'s (cœlum nubibus obducitur).

Cold. To be able to endure c. (algōris, frigōris patientem esse). To be benumbed with c. (gelu torpēre).

Copy, see *Example.*

Corn; Provisions. Corn is rising or getting up (annōna carior fit; ingravescit, incenditur): is falling (laxat *or* levatur‡). To keep back

† Brut. in Cic. Ep. 11, 2, 3. Liv 23, 25.

‡ Hence, *to lower the price of* c., annonam levare *or* laxare; to raise it, keep or force it up, incendere—*also* excandefacere, flagellare.

their c. (annonam *or* frumentum comprimere). To be straitened for provisions: to be in want of c. (re frumentariâ laborare). Provisions are scarce (annonâ laboratur). To get in a better supply of c., to remedy their deficient supply of c. (rei frumentariæ mederi: rem frumentariam expedire). To order the states to bring in so much c. (frumentum imperare civitatibus). Dearness, cheapness of p. (annonæ caritas, vilitas).

D.

Danger, Endanger, Peril. To undergo d. (periculum obire, adire, subire, suscipere). To expose one's self to d. (in periculum se offerre, se inferre, in discrimen se conferre, inferre, *or* objicere†). To peril one's life for aby (inferre se in periculum capitis atque vitæ discrimen pro eo salute). To bring aby into d.: to endanger (qm in periculum *or* discrimen adducere, deducere, vocare): into great or extreme d. (multum periculi ci inferre: magnum, summum, maximum in periculum qm adducere). To bring the state into extreme d. (rempublicam in præceps dare). To seek or endeavor to bring aby into d. (periculum ci intendere *or* moliri). To be in d. (in periculo esse *or* versari, in dubio esse—*of life*). To be in extreme d. *of things* (in maximum periculum et extremum pæne discrimen adductum esse—*of things*: in præcipiti esse; in extremo situm esse). To share d.'s (pericula communicare). D.'s threaten aby: or aby is threatened with d. (instant ci pericula: *from aby*, ab qo). At my own risk (meo periculo). To ward off d. from aby (periculum ab qo prohibere; propulsare). There is d. that (periculum est ne). At his own risk and expense (sumptu periculoque suo). To fall into d. (in periculum venire, incidere).

† *Not* se periculo exponere.

Athg is endangered (qd in discrimen venit).

Darkness; Dark: Obscurity, Obscure. To make athg dark (ci rei tenebras obducere; *or* obscuritatem et tenebras offundere). To be or remain in darkness; to be vested in obscurity (in tenebris latēre; obscuritate involutum latēre). To be buried in impenetrable darkness (crassis occultatum et circumfusum tenebris latēre). Born of an obscure family; of obscure origin (obscuro loco natus, obscuris ortus majoribus). To explain what is obscure (res obscuras explanare: res involutas explicare).

Death, Die. To die a violent d (violentâ morte perire). To die by his own hands: commit suicide (suâ se manu interficere: mortem sibi consciscere, *or* inferre). To meet d. with resignation (æquo animo mortem oppetere: fidenti animo ad mortem gradi). To seek or court d. (mortem expetere). To meet an honorable d. (honeste occumbere). To punish with d. (morte multare; supplicio afficere). The punishment is d. (ci rei supplicium constitutum est). To condemn to d. (capitis *or* capite damnare, condemnare). To die of athg (ex qâ re mori). To starve himself to d. (per inediam a vitâ discedere). To die of laughter, or burst with l. (risu pæne emori, *Ter.* risu pæne corruere. *C.*) To read one's self to d. (in studiis mori).

Desire: Longing: Regret. To lessen the regret that athg causes (lenire desiderium quod qs ex qâ re capit). To renew regret, or longing (desiderium refricare). To pine away with a longing d. (desiderio confici *or* tabescere). To excite or kindle the d. (cupiditatem incendere).

Disease, Ill, Bad Health, Relapse, Poorly, Disorder, Sickness, Sick To fall ill (morbo affici, tentari, corripi). To catch a d., to fall ill of a disorder (morbum nancisci; in morbum cadere, incidere). To fall into bad health (in adversam vale-

tudinem incidere). To be dangerously ill (in periculosum morbum implicari). To be severely ill (gravi *or* graviore morbo implicari). To have bad health (infirmâ atque ægrâ valetudine esse). To be poorly (leviter ægrotare, minus belle valēre). To have a disease in his feet, reins, &c. (ex pedibus, renibus laborare; pedibus ægrum esse). To have or suffer from a disease that must end fatally (ægrotare mortifere; mortifero morbo affectum esse, urgeri; novissimâ valetudine conflictari). To be sick or diseased in mind (ab animo ægrum esse). To recover from a sickness (ex morbo convalescere). To die of disease (morbo mori, a morbo perire; in morbum implicitum mori *or* discedere). To recover one's strength after a disease (ex morbo recreari; vires recolligere). To have a relapse (in morbum recidere: de integro in morbum incidere). To be afflicted with a d. (morbo affici; affligi, afflictari, tentari). To treat a disease; or use a treatment, employ a method of cure to a d. (morbo curationem adhibēre: *to a person*, curationem adhibēre ad qm). To apply, use, or employ remedies agst d.'s (morbis remedia adhibēre: fig. morbis animi).

E.

Endanger, see ***Danger***.

Error, Mistake. To cause a m. (errorem gignere, creare). To be in e.: laber under a m. (in errore esse *or* versari). To see one's m. (erratum suum agnoscere). To lead aby into e. (qm in errorem inducere *or* conjicere). To remove aby's m. (errorem ci eripere, extorquēre). From a mistaken notion (errore captus).

Example, Instance, Warning, Copy. To produce an e. (exemplum supponere, proponere). To have an e. for imitation in one's own family (domesticum habēre exemplum ad imitandum). To propose aby an e. for imitation (proponere ci exemplum ad imitandum). To set a bad† e. to others (mali esse exempli). To follow aby's e. (sequi cs exemplum *or* auctoritatem). To take w. by aby; to take e. by aby (capere sibi exemplum de qo; ex quo sumere sibi exemplum). To set up in any person a pernicious e. (prodere in qo perniciosum exemplum). To form or fashion one's self after aby's e. (se formare in mores cs). To set an e. of severity (exemplum severitatis edere). For example, as an instance (exempli causâ). To send a copy of my letter to aby (literarum exemplum ci *or* ad qm mittere). To set an e. (exemplum præbēre, prodere).

Excuse, Plea. To admit of an e. (excusationem habēre *or* qd excusationis). To admit of some e. (habēre qd excusationis). My ignorance may be pleaded in e.: I may be excused on the ground of ignorance (est mihi excusatio inscientiæ). To plead bad health in e. (excusare morbum *or* valetudinem). To defend one's self from any charge by pleading or urging athg; or, on the plea of athg (qd cs rei excusatione defendere). To accept an e. (excusationem *or* satisfactionem accipere). To reject or not accept an e. (excusationem non accipere *or* probare). To e. one's self to aby's satisfaction (satisfacere ci) The plea of necessity is a valid or complete excuse for aby (necessitatis excusatio qm facile defendit).

Expectation; Expect. To lead men to e. athg (facere exspectationem cs rei). To cause or raise in aby an eager e. of athg, to make aby eagerly expect athg (magnam exspectationem cs rei ci movēre,‡ commovēre, dare, afferre: qm in exspectationem adducere). To raise an e. (exspectationem concitare). A person satisfies or comes up to men's e.'s (opinioni hominum re-

† *Pessimi* for *very bad*.

‡ *Also* de: quantum tu mihi moves exspectationem de sermone Bibuli.

spondet; omnium existimationi satisfacit: *surpasses them*, superat. *disappoints them*, fallit). To surpass e. (exspectationem vincere).

F.

Fate. All will suffer the same f. (omnes eundem fortunæ exitum laturi sunt). To submit calmly to my f., whatever it may be (quemcumque casum fortuna invexerit, quiete ferre). To be prepared for my f., whatever it may be (ad omnem eventum paratum esse). If you are fated to—(si tibi fatum est, *with infin.*) The blows or storms of f. (fulmina fortunæ). Miserable, unhappy f. (fortuna mala, afflicta, misera). Happy, prosperous f. (fortuna prospera, secunda, florens).

Favorite. My f. Dicæarchus (deliciæ meæ, Dicæarchus). That f. Panætius of yours (Panætius ille tuus).

Favor. To be in aby's f. (in gratiâ cs *or* cum qo† esse, gratiosum esse ci *or* apud qm). To be in high f. with aby (cs gratiâ florēre). To obtain aby's f. (se in gratiam ponere apud qm; gratiam cs sibi colligere *or* conciliare). To court aby's f. (gratiam cs aucupari). To forfeit aby's f. by abusing it (gratiam cs effundere). To restore aby to another's f., to reconcile aby to another (qm cum qo in gratiam reducere, reconciliare, restituere). To receive or take again into f. (in gratiam recipere). To lose aby's f. (gratiam cs amittere. gratiâ cs excidere). To recover aby's f. (cs gratiam recuperare). To give a verdict in aby's f. (secundum qm judicare *or* litem dare). To bring a man into great f. with aby (qm apud qm magnâ in gratiâ ponere). To ask as a f. (beneficii gratiæque loco petere, ut, &c.): to grant as a f. (beneficii gratiæque causâ concedere).

Fingers. See *Hand.*

† With everybody (apud omnes).

Flight, fly, flee, Escape, Rout. To betake one's self to f. (in fugam se conferre, dare, *or* conjicere). To put to f. (in fugam dare, vertere, convertere, conjicere). To rout (profligare). To cut off aby's f. (fugam ci claudere *or* intercludere) To seek for safety by f. (fugâ salutem petere). To save one's self or escape by f. (ex fugâ evadere, fugâ se eripere). There is no other escape fm this thing (alia fuga hujus rei non est). To fly in complete disorder to their camp (fugâ effusâ castra petere). To fly anywhere (fugâ locum petere: confugere *or* fugam capessere qo). To fly away secretly, to abscond (fugâ se subtrahere: clam se subducere).

Funeral, Burial, Bury. To honor aby with a splendid f. (amplo, apparatissimo, &c. funere efferre). To bury aby with military honors (militari honesto funere humare). To bury aby alive (qm vivum defodere). To be buried alive (vivum terrâ obrui). To be deprived of burial (sepulchro carēre). To be buried in oblivion (oblivione obrui, obrūtum esse): in the waves (undis obrui *or* hauriri).

G.

Gain, Profits. To make g. of aby (quæstum facere in qo): of athg (lucrum facere ex qâ re). To obtain immense profits (magnos quæstus prædasque facere). To turn athg to profit (quæstui habēre qd) To count athg g. (in lucro qd ponere: putare esse de lucro. deputare esse in lucro).

Glory, Renown. To gain g., renown, credit, &c. (laudem sibi parĕre *or* colligere, gloriam quærere, consequi, adipisci). To have an eye to g. in every thing, or make glory his first object (omnia ad gloriam revocare). To cover a man with immortal glory (immortali gloriâ qm afficere, sempiternæ gloriæ qm commendare).

Graft. To g. a tree (arborem inserere. surculum arbori inserere). To

g. a good pear on a wild stock (pirum bonam in pirum silvaticam inserere).

Grafting, insitio.

H.

Hand, Traditional, Fingers, Art. To have a work, = book, in h. (opus in manibus habēre). To take in one's h.'s (in manus sumere qd). To hold athg in one's h. (manu tenēre qd). To have aby at h. *i. e.* to help one (habēre sibi qm ad manum). The question which is now under discussion (quæstio quæ nunc in manibus est). To be placed in our own h.'s, to be in our power (esse in nostrâ manu). To give in: to drop my hands, *i. e.* in confession of defeat (dare manus). Traditional (per manus traditus†). To wrest athg out of aby's h.'s (extorquēre qd ci de manibus). To let the lucky opportunity slip through one's fingers (fortunam ex manibus dimittere). Athg slips through one's fingers (fugit, elabitur, *or* excidit qd e manibus: *also* elabitur de manibus). Not to stir or move a finger for athg (cs rei causâ manum non vertere). A city strongly fortified by art (urbs manu munītissima). To lay h.'s on aby (manum, manus afferre, inferre, injicere ci). Not to lay h.'s on aby, to keep your h.'s off aby (manus abstinēre a qo). The matter is entirely in your h.'s‡ (hujus rei potestas omnis in vobis sita est). To die by one's own h.'s (see *Death*).

Health (valetudo: *if by itself, it is mostly equivalent to* good h., *which is* bona, prospera, firma valetudo). To take care, or some care, of one's h. (valetudini parcere; valetudinem curare: valetudini tribuere qd). To take great care of your h. (valetudini tuæ servire). For your h.'s sake (corporis tuendi causâ). To neglect, or take no care of, one's h. (valetudinem negligere: valetudini parum parcere). To drink aby's good h. (salutem ci propinare, *Plaut.* *amicum nominatim vocare in bibendo). Bad h. (adversa, æg-a, infirma valetudo). Your weak h. or weak state of h (ista imbecillitas valetudinis tuæ). [Obs. *after* curatio, excusatio, excusare, &c. valetudo = *bad health*, just as in, "to excuse himself on the ground of his *health*," "his *health* will not suffer him, &c." it is *implied* that *bad health* is meant.] To enjoy good h. (bonâ valetudine uti: *excellent*, optimâ). To be in an indifferent state of h (valetudine minus commodâ uti To injure one's h. by the neglect of one's usual exercise (valetudinem intermissis exercitationibus amittere). I am recovering my h (melior fio valetudine). H. is re-established (confirmatur). To be in good h. (recte valēre): in better health (melius valēre). To enjoy good h. (prosperitate valetudinis uti).

Helm, Steer. To take the h. (ad gubernaculum accedere). To sit at the h. (sedēre in puppi clavumque tenēre. *C. fig. of a statesman*). To sit at the h. of the state (ad gubernacula reipublicæ sedēre). To steer the vessel, the state (gubernacula reipublicæ tenēre). To seize the h. of the state (gubernacula reipublicæ prendere). To drive or cast aby from the h. of the state (qm a gubernaculis reipublicæ repellere *or* dejicere). To withdraw from or quit the helm (a gubernaculis recedere).

Honor. To be held in h. (esse in honore: *of persons and things*) To hold in h. (in honore habēre) To bestow h.'s on aby for athg (honores ci habēre pro qâ re: honores dare *or* deferre propter qm rem). To load aby with h.'s (qm honore augēre, ornare, decorare). To lavish h.'s upon aby (effundere, si ita vis,† honores in qm). To be-

† *E. g.* religiones (*religious observances*) per manus traditæ.

‡ So, *to be placed in your hands*, in vestrâ manu situm esse

† These words show that this was an uncommon expression.

stow divine h.'s on aby (deorum honores ci tribuere). To raise a man to, or place him in, posts of h. (honorem ci dare, mandare, credere, committere). To arrive at h.'s (ad honores venire, pervenire). To climb to h.'s (ad honores ascendere). To pay or show h. to aby (honorem ci habēre, Nep., *to a superior*).

I.

In. Not difficult in itself (per se non difficilis). To be in our favor (a nobis facere; *of things*). In front (a fronte). In the eyes of men (apud homines). In breadth (in latitudinem: *so* in longitudinem, &c.) To be in the prosecutor's house (penes accusatorem esse: *of witnesses in his power*). To say athg in joke (qd per jocum dicere). To do athg in anger (qd per iram facere).

Injury; Wrong. To commit an i. against aby (injuriam ci facere, inferre, imponere, &c.; injuriâ qm afficere). To suffer an i. (injuriam accipere). To bear i. or w. (injuriam pati, ferre). To abstain from committing any i. (abstinēre injuriâ). To pardon an i. at aby's request (injuriam cs precibus condonare). To forget i.'s or w.'s (injurias oblivione conterere).

Invite. To invite one's self to dine with aby (cœnam ci condicere). To invite aby to dinner (qm ad cœnam invitare, vocare).

J.

Judge, Judgment, Sentence, Opinion. To acquiesce in a s. (judicium accipere, ferre). To refuse to acquiesce in a s. (judicium recusare). A s. procured by bribery (emtum judicium). To form a j. or pronounce s. about athg (facere judicium de qâ re *or* cs rei. *The thing by which*, ex re). To change my o. (animi judicium mutare). To ask aby's o. (cs judicium exquirere). To stand or abide by aby's j. (cs judicio stare). Let others judge (aliorum s.t judicium). I have always been of o. (meum semper judicium fuit). To agree to abide by aby's j. in any matter (cs judicio qd permittere) To submit one's self to aby's j (subjicere se cs judicio). In my opinion (meo judicio). One who has an opinion of his own (homo sui judicii).

K.

Knot. To tie a k. (nodum facere, nectere). To tie a fast k. (nodum astringere). To untie a k. (nodum solvere *or* expedire).

Knowledge. It is easy or difficult to acquire a k. of these things (hæc facilem *or* difficilem habent cognitionem).

L.

Law. To bring in a bill; to propose a l. (legem rogare). The people passes the l. (accipit legem): throws the bill out; refuses to pass the l. (antiquat legem). To be passed or carried through (perferri). To draw up l.'s (leges condere, scribere, conscribere). To pass a l. (ferre legem, ut *or* ne; lege sancire, ut *or* ne; *of the people*) To give l.'s to a state—of a ruler (leges dare *or* constituere ci civitati). To impose l.'s on a state—of a tyrant (leges ci populo *or* civitati imponere). To overthrow l.'s (leges evertere *or* pervertere). To break a l. (legem negligere, violare). To evade a l. (legi fraudem facere). To swear obedience to a l. (in legem jurare). To advise the people to pass a l. (legem suadēre): not to pass one (legem dissuadēre). To oppose the passing of a l. by his veto (legi intercedere†). To abrogate a l. (legem abrogare). To abrogate it partially (derogare legi *or* qd de lege). To abrogate a l. virtually by a subsequent enactment (legi obrogare). To trample

† *i. e.* of a Tribune of the people.

a l. underfoot (legem conculcare). To see that a l. is put in force or strictly executed (efficere ut *lex* valeat *or* valēret). To relax a l. (laxamentum dare legi). To procure the passing of a l. (legem ferre): on one's self (legem mihi ipse dico: *with gen. of law*). To observe a law (legem servare, observare, conservare).

Letter. (1) *Syllable;* of the alphabet. Not to write a l. (nullam literam scribere). To know a single l. of Greek (unam literam Græcam scire). Not to be able to utter a s. (literam non posse dicere).

(2) *Epistle; correspondence* To write a l. (epistolam scribere, exarare). To write or send a l. to aby (dare literas ad qm, literas mittere ci *or* ad qm). To answer† a l. (rescribere literis *or* ad literas *or* epistolam). To fold up a l. (epistolam complicare): to seal (signare *or* obsignare): to open (epistolam aperire *or* solvere). To break open the seal (literas resignare). To converse with aby by l. (cum qo per literas colloqui *or* agere). To finish a l. (literas conficere). To pester aby with l.'s (literis ci obstrepere). To draw aby into a c. (cs literas elicere). To long for a l. (literas exspetere, requirere, desiderare). By l. (per literas). To tear up a l. (epistolam concerpere. *C.*)

(3) *Literature; Learning; Study; Books.* To bury one's self in one's s.'s or b.'s (literis se involvere, abdere. in literas se abdere). To give up or devote one's self to l. or s. (literis se dare). Devoted to l. (literis deditus). To return to his s.'s; betake one's self to one's s.'s or b.'s again (in literas se referre). To devour b.'s (literas vorare). To spend one's life in s. (agere ætatem in literis). To have paid even the slightest attention to l. (literas vel primis labris degustasse. *Q.*)—— Adj., profound, rare, abstruse, accurate (literæ interiores [quædam] et reconditæ):—ordinary, superficial (vulgares, communes).

Life, Live. As sure as I live I will, &c. (ita vivam. ut, &c., ne vivam, ne, salvus sim, ut). To live as one pleases (ad libidinem, ex libidine, ad arbitrium suum, arbitrio suo—vivere). Not to be able to live without athg (qâ re carēre non posse). If a longer l. had been granted him (si vita longior suppetiisset). To live on very confined means, on a very narrow income (in tenui pecuniâ vivere). To live in penury (in egestate vitam degere). To aim at aby's *l.* (cs capiti insidiari). To spare aby's† l. (ci vitam concedere, *or* mortem remittere). To owe one's l. to aby (ci salutem debēre; *also* ab aliquo habēre vitam; cs beneficio vivere). To beseech aby to spare a person's l. (cs vitam deprecari a qo). To atone for, or expiate athg with one's l. (capite luere qd). My l. is at stake; I am in, or brought into, danger of my l. (in vitæ periculum adductus sum: caput agitur). The language of common l. (genus sermonis usitatum). To use the language of daily or common l. (verbis quotidianis uti). To spend one's l. (omnem suam vitam consumere, *or* ætatem agere in qâ re). The rest of one's l. (qd reliquum est vitæ). L. and spirit, *i. e.* in speaking (calor et vehementia). To depart this l. (abire e vitâ: hinc demigrare). *Adverbs used with* vivere *are;* molliter, delicate (delicate ac molliter); parce, continenter, severe, sobrie.

Listen. Listen to what he has done (videte, quid fecerit). I cannot listen to this (aures meæ a commemoratione hujus rei abhorrent· qd ferre non possum).

† To return some answer (rescribere qd).

† *i. e.* a *condemned person's:* cs vitæ parcere, *is a general expression.*

M.

Memory; Recollection. As far as my m. or r. goes (ut mea est memoria). To recall or bring athg to aby's r. (ci qd in memoriam redigere, reducere. qm in memoriam cs rei reducere). Athg has slipped my m. (memoriâ qd excessit, delapsum est). To retain a lively r. of aby (cs memoriam vivam tenēre). To renew, to exercise the m. (memoriam renovare *or* redintegrare; exercēre). To refresh the m., or rub up the r. (memoriam refricare). In my r. (meâ memoriâ). In the r. of man (post hominum memoriam: *after negatives*). To have a good m. (memoriâ vigēre).

Mind. Emotions of the m. (mentis perturbationes). To apply one's self to athg with one's whole m. (totâ mente in qd incumbere). Athg comes into my m., or occurs to me (qd† in mentem mihi venit). Recall to mind what, &c. (redite in memoriam, qui, &c.) Athg brings the recollection of aby to m. (qd cs memoriam affert). To dazzle aby's m. (ci animi aciem præstringere). To be of another m. (in aliâ voluntate esse). Not to mind [= be anxious] about aby (de qo nihil laborare: ne quid, *of course, when necessary*). To blunt or dull the powers of the m. (aciem ingenī, animi, mentis præstringere. *C.*)

Mistake. See *Error.*

Must. He m. have done so and so,—when the m. is an *inference* (putandus est fecisse).

N.

Name; To enlist; Anonymous. To give a n. to athg, or impose a n. on athg (nomen ci rei ponere *or* imponere). To receive a n. fm athg (ex qâ re nomen reperire†). For that I think is his name (nam, ut opinor, hoc nomen est). To call athg by its own n., a n. of its own (qd proprio nomine signare). To e (nomen *or* nomina dare, profiteri, edere). To answer to one's n. (ad nomen respondēre). To call them over by n. (nominatim citare). His n. stands high amongst advocates (cs nomen in patronis magnum est) A certain foreigner Camelus by n (quidam hospes, nomine Camelo *or* Caneli): whose n. was Camelus (cui erat nomen Camelo *or* Camelus: *seld.* Cameli). An a. letter (literæ sine nomine scriptæ). An a. paper (libellus sine auctore propositus). A. poems (carmina incertis auctoribus vulgata). In aby's n. (cs verbis *or* cs nomine‡). To be free in n. (verbo esse liberum).

Good-Name; Reputation; Good-Opinion; Credit. A g.-n. is better than money (bona existimatio præstat pecuniis). My g.-n. is at stake (mea existimatio agitur). Nothing could have happened that would be more injurious, *or* prejudicial, to my g.-n. (nihil mihi ad existimationem turpius potuit accidere). To endanger or risk one's g.-n. or r. (venire in discrimen existimationis). To court the g.-o. of men, *i. e. by some bad means* (existimationi se hominum venditare). A man of no r.; of such r. (homo sine existimatione; eâ existimatione). To leave my r. or g.-n. in aby's hands (committere ci existimationem meam). To get some c (qm accipere existimationem). To get the c. of athg without deserving it (falso in eam venire existimationem). To recover one's r. (existimationem amissam reconciliare) To suffer in one's r.; one's r. suffers (de existimatione suâ qd perdere *or* deperdere. detrimentum existima-

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* The thing may be subst., infin., or once with *ut*. The thing may also go in the *gen.*: in mentem mihi venit cs rei.

† *Or* ab qâ re nomen trahere.

‡ *Cs verbis*, if a message is put in aby's mouth: *cs nomine*, when an inferior acts in the name, and by the authority of a superior.

tionis facere).——*Other phrases are:* cs existimationi consulere, servire: cs existimationem violare, offendere, oppugnare: defendere, tueri: existimationem conservare, retinēre.——Existimatio integra (*unblemished*), præclara, sanctissima. existimatio in discrimen venit (*is endangered*).

Necessarily. This does not n. prove that (hoc nihil necessitatis adfert, cur, &c. *with subj.*)

O.

Oath. To observe my o. (jusjurandum servare, conservare). To break an o. (jusjurandum negligere, violare, relinquere). To bind aby by o. (jurejurando qm astringere, obstringere, obligare). The sanctity of an o. (jurisjurandi religio). Not to believe aby on his o. (jurisjurandi fidem ci abrogare). To draw up an oath (jusjurandum concipere). To give aby one's o. (jusjurandum ci dare). To make aby repeat an o. after me; or to make a man take an o. in words prescribed by me (in mea verba qm jusjurandum adigere).

Object. O.'s of sense, or of our senses (quæ sub sensus cadunt; *or* quæ sensibus subjecta sunt). To make it one's first o. to do something (id agere, ut, &c.) This ought to be their first o., that (huc omnia iis referenda sunt, ut—). To make athg one's first o., or pursue athg as one's first o. (omnia ad qd revocare, referre, *or* omnia qâ re metiri; huc omnia referre, ut). Their o. in doing this was very different from what, &c. (hoc longe alio spectabat atque, &c.)

Obstacle. Athg is an o. in the way of accomplishing athg (est qd impedimento ad rem). To place an o. in the way of performing or accomplishing athg (ci rei moram atque impedimentum inferre). To conquer o.'s (impedimenta superare). To place an o. or impediment in aby's way (moram ci afferre *or* interponere).

Odium; Unpopularity. To bring, or endeavor to bring, aby into o. (invidiam ci conflare *or* facere). To incur the o. (invidiam subire). To increase aby's unpopularity (cs invidiam augēre, inflammare).

Opinion. See *Judgment.* In my o (ut opinio nostra est, ut mea fert opinio). Opinions are implanted (inseruntur): are rooted up (evelluntur†): are imbibed (imbibuntur) prevail amongst men (animos hominum pervadunt): are shaken or weakened (labefactantur, minuuntur): are given up (remittuntur *or* deponuntur): are confirmed (confirmantur): are maintained or supported (defenduntur): wear away gradually or in time (diuturnitate extabescunt). His present political o.'s (ea quæ de republicâ nunc sentit *or* sentiat). To be driven fm an o. (de opinione dejici, depelli).

Opportunity. [*Occasio, facultas,* &c. See Död. occasio.] As soon as he saw an o. (simul ac primum ei occasio visa est‡). An o. is offered (obfertur): is given (datur): is had (habetur, tenetur): is let go or slip (omittitur): is wanting (deest): is seized (arripitur). To get an o (occasionem nancisci). If I have, or shall have, an o. (si fuerit occasio. si occasio tulerit). To give aby an o. (facere ci potestatem). To make the most of an o. (occasionem urgēre).

Owe. To consider one's self to owe one's life to fortune, children, &c to aby (ab qo se habēre vitam, fortunas, liberos, arbitrarii§).

P.

Part (*i. e.* in a play). To act this p of compassion (has partes misericordiæ agere). To undertake the p. of athg (cs rei partes suscipere). To play the first p. or fiddle (primas agere). To surrender or offer the first p. in athg to aby (ci‖ cs rei primas deferre)

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† Qd ci ex animo evellere.
‡ Simulac potestas primum data est *C*
§ In Pison. ii. § 25. See *Life.*
‖ *Or* ad qm.

Part; Share. To call or invite aby to a share (in partem vocare).

Pathetic. To utter in a very p. manner (magnâ cum misericordiâ pronuntiare).

Peace. To sue for p. (pacem petere, precibus exposcere, orare). To obtain p. (pacem impetrare). To make p. (pacem facere, conficere, constituere, componere—*with aby*, cum qo). To offer aby terms of p. (ci ultro pacis conditiones ferre). To break the p. (pacem frangere). To live in p. with aby (concorditer vivere cum qo). Without concluding a p. (pace infectâ). To treat for p. (agere de pace). Negotiations for p. are on foot (de pace agitur).

Plea. See *Excuse.*

Pleasure. To be productive of p. (voluptatis efficientem esse). To produce or cause p. (voluptatem conciliare, parĕre). To derive p. fm athg (voluptatem ex re capere, percipere). To be moderate in the pursuit of p. (voluptatis fruendæ modum tenĕre). With p. (lubens, lubenter). With great p. (lubentissime). P. tickles the senses (voluptas sensus titillat). To give one's self up to p. (voluptatibus se dedere, *or* totum se tradere). To have a pleasurable recollection of athg (cs rei recordatione frui). To increase p. (voluptatem augĕre, amplificare). To be soothed—corrupted (voluptate deleniri—corrumpi). Inclined to p. (ad voluptatem propensus).

Possession. To put aby in p. of another's property (immittere qm in cs bona; *or* mittere qm in possessionem bonorum cs). To eject a person fm—(de possessione dimovĕre et dejicere: possessione depellere, deturbare). To remain in p. of athg (in cs rei possessione manĕre *or* permanĕre) To make athg one's own by long and uninterrupted p. (usucapere qd). To give up p. (possessione cedere, decedere). To be in p. of (esse in possessione cs rei.)

Power. To have aby or athg in one's p. (qm *or* qd in potestate suâ habĕre). To have p. of life and death (vitæ necisque potestatem habĕre. *C.*) Athg is in my p. (situm est qd in potestate meâ; est qd facultatis meæ). To fall into aby's p (in cs potestatem cadere). To reduce under one's p. (redigere in suam ditionem ac potestatem). To submit to the p. of aby (se sub cs potestatem subjicere).

Promise. To make a p. (promissum facere). To abide by a p. (promisso stare): to fulfil or perform (promissum efficere, solvere): to make good (promisso satisfacere): to keep (promissum servare): not to depend much or place reliance on p.'s (promissis non valde pendĕre). To claim fm aby the fulfilment of a p. (promissum a qo exigere).

Provisions. See *Corn.*

Q.

Question. The q. is put; is put to the vote; is determined (discessio fit—*of questions in the senate, when the* ayes *and* noes *arranged themselves on different sides*).

R.

Reason. I can give a r. for my belief (cur credam afferre possum) I have good r.'s for being silent, or for my silence (constat nobis silentii nostri ratio). To give the r. of or for athg (rationem cs rei afferre, dicere). To explain the r.; a plan (explicare, exponere rationem). With reason (optimo jure; jure meritoque; jure ac merito). And not without r. (nec injuriâ).

Religion (pietas erga Deum, *of personal religion;* res divinæ, *of religion considered objectively*). To apostatize from the r. of one's country (sacra patria deserere) To embrace or be converted to the Christian r. (sacra Christiana suscipere, *especially of a body*).

Report. A r. reaches aby (fama ad qm perfertur): aby's ears (ad cs aures pervĕnit). To spread a r. of athg (famam cs rei dissipare). A

r. begins to be whispered about or circulated from any place (fama ab qo loco manat). A r. is becoming current; there is a r. in men's mouth (fama surgit *or* nascitur). R. says (fama nuntiat). To hear athg by common r. (communi famâ atque sermone audire qd de qâ re).

Reputation. See *Name.*

Rest. Not to let aby r. (qm quiescere *or* requiescere non pati). To r. after long labors (ex diuturno labore quiescere). Not to have or take a moment's r. (nullam partem quietis capere). To be composing or preparing one's self for r. (quieti se dare *or* tradere).

Reward. To give a r. to aby (præmium ci dare, tribuere). To honor aby with a r.; to confer a r. on aby (præmio qm donare, decorare, afficere: præmium ci deferret†). To be rewarded, to receive a r. (præmio donari). To recompense with a r. (remunerari qm præmio). To be rewarded or receive a r. for athg (præmium *or* fructum cs rei capere, percipere, ferre): for athg by aby (fructus cs rei ferre ex qo). I consider myself richly rewarded (magnum rei fructum percepisse videor). To earn a r. (præmium consequi).

Risk. To r. athg, or expose athg to a r. (qd in aleam dare: ire in aleam cs rei). To r. one's life (committere se periculo mortis). To take the r. of athg on one's self (rem periculi sui facere).

Rout (pellere, profligare). See *Flight.*

S.

Say. Nothing is said about aby (de qo silentium est). After much had been said on both sides (multis verbis ultro citroque habitis). To s. athg merely to please aby (qd auribus cs dare: cs auribus servire. *C.*) As the saying is (ut aiunt).

School. To open a s. (ludum aperire). To put a boy to s. with aby (qm ci in disciplinam tradere) To send a boy to a public s.† (scholarum frequentiæ et velut publicis præceptoribus tradere).

Sentence. See *Judgment.*

Share. See *Part.*

Side. To be on a person's s. (ab qo stare: cum qo sentire: *to be of the same way of thinking on political questions*). Athg‡ is on aby's s (qd cum aliquo facit).

Stage. To hiss off the s. (exsibilare, *or* exsibilare et explodere). To appear on the s. (in scenam prodire).

Study. To intermit one's learned s.'s (intermittere studia doctrinæ) To pursue these s.'s (hæc studia colere). To have made the arts one's s. (artibus suum studium dedisse). To return to these s.'s (hæc studia repetere, renovare, recolere) See *Letter* (3).

T.

Time.◊ Before the t. (ante tempus) To leave one's self no t. for, &c. (nullum sibi spatium relinquere ad &c.) To try to gain t. (spatium *or* moram interponere). All the t. I can spare fm athg (quod mihi de re qâ temporis datur). To have t. to do athg (cs rei faciendæ tempus habēre). Nor was there t. to, &c. (nec fuit spatium ad, &c.) It is t. to, &c. (tempus est *with ger. in* di, infin. *or* ut). He thought there was no more t. to lose (nihil ultra differendum ratus est). He says there is no t. to lose (differendum esse negat). To find t. (tempus lucrari, nancisci). To spend t (tempus in qâ re ponere *or* consumere; ad qm rem conferre). To watch one's t. for athg (tempus ci rei observare). To choose my or a convenient t. (tempus cs rei scite et commode capere). To get a convenient or proper t. (tempus idoneum nancisci). To let the t. for action slip (tempus rei gerendæ

† *Præmium ci deferre*, of a state rewarding merit by a public act, by public honors, &c.

† To send a boy to a school, opp. to keeping him at home, *studia extra limen proferre. Plin.*

‡ *Truth*, veritas.

◊ Immediately or some time afterwards, *confestim aut ex intervallo*

dimittere) To sleep the t. away (tempori indormire, *Phil.* 3, 14). To happen at a most inconvenient t. (in alienissimum tempus cadere). To be over in a moment of t. (fieri ad punctum temporis, *C. Tusc.* 1, 34, 82).

U.

Under. To be u. aby's command (esse sub cs imperio). To reduce u. aby's power (sub cs potestatem redigere).

Understanding. Our u. comprehends (intelligentia nostra capit qd). A man of u. (in qo inest *or* est intelligentia). To adapt athg to the u. of ordinary men (ad popularem intelligentiam qd accommodare.)

Unhealthiness. To escape from the bad effects of the unhealthy season (abesse ab injuriâ temporis).

Unpopularity. See *Odium.*

V.

Vex. To be vexed at athg (molestiam capere *or* trahere: molestiâ affici; *all with* ex qâ re). To be vexed that (ægre, graviter, moleste fero; *with acc. and inf.*)

Victory. To gain a v. over aby (victoriam ferre *or* referre ex qo: victoriam reportare ab *or* de qo).

View. To dissent fm this v. (ab hac ratione dissentire). To do athg with the v. of (facere qd eo consilio, ut, &c.)

W.

Way. To make w. for aby (decedere ci de viâ. dare ci viam). These things may be taught in two w.'s: or there are two w.'s of teaching these things (hæc duplicem habent docendi viam). To search out for new w.'s (inusitatas vias indagare). To desert old ways (vias tritas relinquere).

Word. Not to get a w. fm aby (verbum ex qo nullum elicere). Not to be able to utter a w. (verbum omnino nullum facere posse). To define one's w.'s (verba definire et describere). I wish to say a couple of w.'s to you (tribus verbis te volo) By w. of mouth (verbo, *opp.* scriptură). To have w.'s with aby (altercari cum qo). To have never had any w.'s with aby (nullo verbo concertasse cum qo). To was w.'s (verba frustra consumere). To listen to aby's w.'s (loquenti aures præbēre). The w. plough (verbum aratri: *not* verbum aratrum†). Nor has this w. any other meaning (neque ulla alia huic verbo subjecta notio est, nisi). To use a w. (verbo uti: *but* verbum ponere in qo *if to use against a person*). To weigh the force of w.'s (diligenter examinare verborum pondera). The most appropriate w.'s (verba maxime cujusque rei propria). To give up an opinion for a w. (verbo de sententiâ desistere. *C.*) This word is usually applied to athg (hoc nomen de qâ re poni solet). To include two notions in this w.: or to include two things in the notion of this w. (huic verbo duas res subjicere. *Fin.* 2, 4, 3). To attach a meaning to a w. (vocabulo, verbo, &c., notionem *or* sententiam subjicere). To which the w. virtue is usually applied (in quo nomen poni solet virtutis).

Y.

Yoke. To place a y. on aby (jugum ci imponere, *prop. and fig.*) To unyoke (jugum ci solvere *or* demere). To deliver aby fm a y. (jugum a cervicibus cs depellere) To free one's self fm, or shake off, a y. (jugum excutere. jugo se exuere. jugum exuere, *propr. and fig.*: exuere, *to do it gradually; to slip it off*). To bring aby under the y. of slavery (ci jugum servitutis injungere). To submit to the y. (jugum accipere).

† If the word in apposition is an adj. the following passage of Cicero is a good example: "*To the word happy,*" &c.—huic *verbo, quum beatum dicimus, &c. Tusc* 5, 29.

EXTRACTS FROM THE "ANTIBARBARUS."*

Accuracy, diligentia, cura. [accuratio *once Cic. Brut.* 67, 238.]

Act a play, docēre fabulam (*of those who get it up, &c., and of the author*): agere (*of the player acting his part.*)

Again and again, etiam atque etiam (= *very earnestly with verbs of entreating*). = *several times, often:* iterum et *or* ac tertio: iterum et sæpius;† iterum ac tertium. *C.*

Against the stream, amne *or* flumine adverso [*not* fluvio adv.].

Agree. (1) *I* = *make an agreement; agreement with any body*, mihi cum quo convēnit. *We agreed*, inter nos convēnit. *Even the consuls were not thoroughly agreed*, ne inter consules quidem ipsos satis conveniebat. *L.* [*not* convenio cum quo.] (2) = *correspond with, answer to*, consentire cum quâ re. (3) *Of a thing it is used personally:* pax convenerat: quæ convenerant: si posset inter eos quid convenire. *C.*

Almighty, summus, maximus [*not* omnipōtens, *except as a theological term*] *or by* Deus *only for 'the Almighty.' The Romans used* Optimus Maximus *with the name of Jupiter.— Jupiter O. M.*

Appear = '*make his appearance amongst us*' (*of one who is dead, &c.*): exsistere.

——— = '*seem*,' videri (*not* apparēre).

——— = '*to be manifest*,' apparēre (*not* videri).

Appear (*in a dream*), ostendere se cui in somnio; videri cui in somnis; per somnum, quiete, per quietem; *which likeness appears in their bodies*, quæ similitudo in corporibus appāret. *C.*

Appear in any body's eyes, judicio cujus esse; ab quo existimari; videri cui esse apud quem.

———. *Day appears*, dies venit (*comes*): illucescit (*begins to shine*).

Assert, dicere, affirmare [*not* asserere].

Author, scriptor.

Authority. An authority (*used of a person*), auctor. *A weighty authority*, locuples auctor.

Bodily (*pleasures*), corporis (voluptates). Corporeus *is* '*consisting of a body.*'

Break. To break down a *bridge*, pontem rescindere, dissolvere, interrumpere [*not* pontem rumpere *or* frangere].

Classical author, scriptor optimus, præstantissimus; *or* scriptor primæ classis. *Cic.* [*Gellius introduced* scriptor classicus, *as opposed to* scriptor proletarius.]

Command (*an army*), præesse.

Compassion. From compassion, misericordiâ captus, ductus, *or* permotus.

Demagogues, concionatores: populares, *or* populares homines. [*If* demagōgi *be used* quos Græci dicunt, *or* ut Græco verbo utar *should be added.*]

Each other, inter se; *of what is done mutually or reciprocally: not* invicem.

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* These Extracts are taken from a larger work of Mr. Arnold's, principally on the Latin Particles, which is in course of preparation for the American public.

† *To ask again and again*, etiam atque etiam; *or* iterum et sæpius rogare. But etiam atque etiam *is never really numerical.*

EXASPERATE: exacuere (*Nep.*); infensum reddere: iram cujus incendere. [Exasperare, exacerbare. *Liv.*]

Experience, usus rerum, usus [*not* experientia]. *From experience*, re, usu, exitu doctus, expertus: *from my own experience*, expertus in me, expertus.

†*Fish out sthg from any*, aliquo qd expiscari, *C.*

Flesh: in 'to lose flesh,' 'gain flesh,' &c. corpus amittere [*not* carnem].

Fleshly (of pleasures, &c.), by gen., corporis.

Greek. To speak Greek or good Greek, Græce loqui.

Grow (an old man, &c. = 'become'), fieri.

Health, valetudo.—*Good health*, sanitas: bona *or* prospera valetudo (*not* valetudo *only*).—salus (*the continued state or preservation of good health.*)

Imagine (1) = *to form a representation in the mind*, animo cogitare, concipere, complecti:—animo fingere, effingere; cogitatione fingere *or* depingere:—proponere sibi ante oculos animumque: (2) = *conjecture*, conjecturam capere, facere: conjicere [☞ imaginari *belongs to the silver age*]. (3) = *to entertain an unfounded notion*, opinari, in opinione esse: induisse sibi falsam cujus rei persuasionem. *Q.* quid somniare (= *dream it*). (4) *I imagine* (*inserted in a sentence*), opinor: ut opinor.

Impure. An impure style, inquinatus sermo, inquinata oratio.

Impute a thing to anybody, tribuere, attribuere, adscribere, adsignare, acceptum referre (quid cui). [Imputare, *Quint. Plin. jun.*].

Inspire anybody with hope, fear, &c., spem, admirationem, formidinem, cui injicere.

——— *anybody with a desire*, quem cupiditate cujus rei faciendæ incitare, *or* incitare ad aliquid faciendum.

Inspired, afflatus numine divino; instinctu divino perculsus; instinctus divino spiritu.

Invite (to supper, &c.), invitare (*by word of mouth*): vocare (*by a slave*).

Key of a country, janua. ['quum eam urbem sibi Mithridates Aslæ *januam* fore putasset, *quâ effractâ et revulsâ* tota patëret provincia.' *C.*]

Latin. To speak Latin or good Latin, Latine dicere, loqui.

Mercifully [*not* misericorditer, *but*] cum misericordiâ captus, &c. *To deal mercifully with anybody*, misericordem esse in aliquem; misericordiâ uti in aliquem; misericordem se præbëre in aliquem.

Offer violence, vim afferre alicui.

One or two, unus et alter, unus itemque alter. Unus alterve (= *one or at most two*).

Open a way or road (e. g. *by the sword*), viam aperire, patefacere. *L.*

Opportunity, occasio, locus *or* facultas; tempus (alicujus rei faciendæ). *An opportunity of doing any thing is offered*, locus faciendæ alicujus rei datur.

†*Palm: to bear the palm*, palmam ferre.

Pay honours to anybody, cui honores habëre, tribuere: honore aliquem afficere (*not* honorem cui exhibëre).

Prayers. To offer prayers, precationem *or* preces facere, preces Deo adhibëre (*C.*). preces mittere (*Liv.*). *Obs.* preces fundere *is poet.*

Preserve (states, &c.), conservare.

Probable, verisimilis [*not* probabilis, *which means*, 'respectable,' 'tolerably good']. *It seems probable that Milo killed Clodius*, Milo Clodium interfecisse videtur (*but* verisimilis *is quite correct*).

Produce a passage, to, locum (versum, &c.) afferre.

——— *witnesses*, producere *or* proferre testes: *to produce evidence*, testimonium proferre.

——— *a reason, to*, causas afferre.

Pure (of style), purus et emendatus.

Purity of style, integritas, castitas *or* sinceritas orationis.

Quote an author, to, producere, proferre scriptorem (producere, proferre testes *being used, but not* locum).

——— *a passage*, locum afferre, proferre [*not* producere].

Reason, causa, *when* = 'ground,' 'motive.' *To bring another reason*, alteram afferre rationem *or* causam.

Severe (of a disease), gravis.

Shed tears, lachrymas effundere *or* profundere.

Shed blood = *kill*, occidere.

Slay oneself (lay violent hands on one

self, die by one's own hands, commit suicide), se interimere, mortem sibi consciscere; mortem *or* vim sibi inferre; se multare morte.*

Speak. The thing speaks for itself, si res verba desideraret, ac non pro se ipso loqueretur. *C.*

Style, oratio, dictio, genus scribendi *or* dicendi.

——. *To express oneself in, or to possess a good style* (*of a Latin author*) *is*, oratione emendatâ et Latinâ uti; emendate et Latine dicere.

Suicide (*to commit*), mortem sibi consciscere; mortem *or* vim sibi inferre; se interimere, &c.; mortem ultro oppetere (*when the death is not committed by one's own hands*; i. e. *is virtual not actual, suicide*).

Think highly of, &c., de aliquo magnifice sentire.

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* ***Also***; **manus sibi afferre: manu sibi vitam exhaurire.** (*C.*)

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ENGLISH.

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* The pronouns and adverbs for '*any*' may be exhibited in a convenient and

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begin, *cœpisse* (*began*, before pass. inf. *cœptus est*).
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bleed afresh (of a wound), *recrudescere, crudu.*
blessing: a — on your valour! *macte virtute esto!* 280, a.
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blood, *sanguis, ĭnis, m.* (when *shed, cruor*).
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branch-of-learning, *doctrina.*
breach of duty: it is a —, *contra officium est.*
breadth, a finger's. See *Depart.*
break one's word, break a promise, *fidem fallere: fefell.*
bribery, *ambĭtus, ûs.*

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concise form, as in the following table:—

	Exclusion of *all.**	Inclusion of *all* alike.	Inclusion of *some.*		
				Less emphatical after *si, ne, num*, &c.	
PRONOUNS.	quisquam ullus	quivis quilibet	aliquis quispiam	quis	*any* (body)
ADVERBS.					
(*a*) *Place.*	usquam (*to*) (*at*)	quovis (*to*) ubivis (*at*) ubilibet (*at*)	aliquo (*to*) alicubi (*at*) uspiam (*at*)	quo (*to*) ——	*any* place or *any* where.
(*b*) *Time.*	unquam	——	aliquando	quando	*any* time or *ever.*

* ☞ All are generally *excluded* when '*any*' follows *negatives;* or '*without, scarcely,*' '*than:*' and in questions that expect the answer '*no,*' ('*nobody, nothing,*') &c.

bridge, *pons, ntis, m.*
bring an action or charge against, *reum facere; fec, fact:* (with *gen.* or *de,*) 187.
burden, *onus, oneris.*
burnt: to be —, *deflagrare.*
burst out afresh, *recrudescere, crudu.*
business, *negotium.*
but if, *sin; sin autem,* 451.
but if not, *sin minus,* 451.
but a little more, and he would have perished, *minimum abfuit (impers.) quin periret,* 91.
but, after universal negatives, (= who — not), *quin,* [or, *qui — non,*] 44.
but, after universal negatives (= except), *nisi, or prep. præter.*
but, after *cannot.* See *Cannot.*
butcher, *trucidare.*
buy, *emere, em, empt.*
by letter, *per literas.*
by = near, *prope.*

C.

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call, *vocare, appellare, nominare, dicere,* See 51.
call = summon, *vocare.*
call upon, *convenire, ven, vent* (*acc.*).
call to mind, *reminisci.*
camp, *castra, pl.*
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can, *posse, quire* (*queo*), 125, *e.*
Cannæ, of, *Cannensis, adj.*
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cannot: it cannot be but that, *fieri non potest quin.*
capable of containing, *capax* (*gen.*).
capital, *cap-ut, itis.*
care a straw for, *flocci facere.*
care *that* for, *hujus facere.*
care, *cura.*
care: for any thing I care, 470.
careless of, *negligens* (*gen.*).
carry, *portare.*
Carthage, *Carthag-o, inis.*
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cease, *desinere desi, desit: ceased,* before inf. pass. *desitus est.*
cease speaking *tacēre,* 299.
censure, *reprehensio, onis.*
chameleon, *chamæleon.*
chance, *casus, ûs.*
character, *morēs pl. G. um.*
charge (falsely,) *insimulare* (*gen.* of charge).
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cheese, *caseus.*
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christian, *christianus.*
circumstance. A circumstance which (*referring to a preceding sentence*), *quæ res.* 36, 37 (*b*).
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city, *urbs, urbis.*
civil-gown, *toga.*
claim, *postulare.*
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clothe oneself, *induere,* 283.
coast, *ora,* 40.
cold, *frig-us, ŏris.*
come, *venire, vēn, vent.*
come to the assistance of, *alicui auxillio venire,* 242.
come to a determination, *consilium inire.*
command, *imperare* (*dat.*).
command an army, *præesse* (*dat.*).
commission, *mandare* (*dat.*).
commit many sins, *multa peccare.*
common, *communis.*
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compel, *cogere, coēg, coact.*
completed: I have — the work, *opus absolutum habeo,* 364.
concerns (it), *interest,* 207.
condemn, *damnare, condemnare: to death, capitis.*
condemn a man to pay his vow, *voti damnare.*
conduct, honorable, *honestas.*
confer (benefits) on, *conferre* (*beneficia*) in; *acc; tul, lat.*
confer an obligation on, *gratiam inire ab aliquo* (*Cic.*) *apud aliquem* (*Liv.*) 339.
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consequence: it is of no —, *nihil interest,* or *refert,* 207.
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consider = attend to, *attendere,* 229.
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considerably, *aliquanto,* 406.
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constantly, *perpetuo.*
constellation, *astrum; sid-us, eris.*
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consult, *consulere, sului, sult., acc.*
consult, for, } consulere
consult a man's interests, } alicui, 233.
contemporary, *æqualis.*
contented, *contentus* (*abl.*).
contention, *contentio.*
continue, *pergere, perrexi, perrect.*
contract to build, *conducere faciendum; dux, duct.*
contrary to each other, *inter se contrarii, æ, a.*
convenient, *commodus.*
conversant, to be, *callēre* (*acc.*).
converse, *loqui, locutus.*
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cost, *stare, constare,* 266. abl.: (*dat.* of person).
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country, in the, *ruri.*
country, into the, *rus.*
country, from the, *rure.*
courage, *virtus, utis.*
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cruelty, *crudelitas.*
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depend on, *niti, nisus* or *nixus:* (*in* with *abl.*).
deprive of, *spoliare, orbare;* (*abl.*).
desert, *deserere, seru, sert.*
deserve, *mereri* (merit); well *of, bene de.*
deserving of, *dignus* (*abl.*).
deserving to be, &c., *dignus esse qui,* with *subj.*
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desire, *velle; cupere, cupiv, cupit:* = *express* a wish, *optare* (See 420, x).
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devote oneself to, *studēre* (*dat.*).
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difficult, *difficilis.*
difficulty: there is — in doing, &c. = it is done, *difficile.*
difficulty: he has — in doing, &c. = he does it, *difficile.*
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disgusted: am — at, *tædet* (perf. *pertæsum est*) me, 207.

dishonorably, *turpiter*.
displease, *displicēre*, (*dat.*).
dissatisfied: am — with, *pœnitet me*, 207.
distance: to be at a distance of, &c. *abesse*, *distare*, 319.
distance: at two miles' distance, 348.
distant: to be — from, *abesse*; *distare* (a), 319.
ditch, *fossa*.
divest, *exuere*, *exu*, *exut*, 233.
do nothing but —, *nihil aliud quam* (*faciunt* omitted), 420.
do well, *præclare facere*.
dog, *canis*.
doubt: *dubitare*.
doubt: I don't at all —, *nullus dubito* (*quin*). See note 492.
doubt: there is no —, *non est dubium* (*quin*), 89.
dream, *somniare*.
dream, s. *somnium*.
draw, (= call) away, *avocare*.
draw up an army, *aciem instruere*; *strux*, *struct*.
draw up an army in three lines, *triplicem aciem instruere*.
dress, *vestitus*.
drink, *bibere*, *bib*, *bibit*.
drink, s. *potus*, *ūs*, } 177.
drinking, *potio*, }
drive, *pellere*, *pepul*, *puls* : — drive away, *abigere*, *eg*, *act*.
dutiful affection, *pietas*.
duty, *officium*.

E.

Each (of two), *uterque*, *utraque*, *utrumque*, G. *utriusque*.
each one, *unusquisque*.
each other (after 'to love,' &c.), *inter se*, 470.
each of them, singly, *singuli*, *pl*.
eagerly desirous, *studiosus*, (*gen.*); *avidus*, (*gen.*).
easy, *facilis*. Easily, *facile*.
eat, *edere* (*ēd*, *ēs*); *vesci* (See 273).
eclipse, *defectio*.
eclipsed, to be, *deficere*, *fec*, *fect*.
efface, *delēre*, *delev*, *delet*.
either — or : *aut* — *aut*; *vel* — *vel*; *sive* — *sive*, 456.
elect, *eligere*, *leg*, *lect*.
election, *comitia*, n. pl.
eloquence, *eloquentia*, *facundia* (*natural* eloquence).
emulate, *æmulari*, 229.
encamp, *considĕre*, *sed*, *sess*.
encounter death, *mortem oppetere*.
encounter a danger, *periculum obire*.
end of, *extremus*, agreeing with its subst., 179.
endued with, *præditus* (*abl.*).
endure, *sustinēre*, *tinu*, *tent*.
enemy (private), *inimicus*.
enemy (public), *hostis*.
engage = fight with, *confligere*, *flix*, *flict*.
engage = undertake, *recipere*, *cep*, *cept*.
engaged in: to be —, *operam dare*, 337: (in a *battle*, *affair*, &c.) *interesse*, 224.
enjoy, *frui*, (*abl.*).
enough, *satis*, *affātim*. (See 512.)
enquire of, *quærere ex*; *quæsiv*, *quæsit*.
enter into partnership, *coire societatem*.
entrust, *credere*, *credid*, *credit* (*dat.* of person).
envy, *invidēre*, *vid*, *vis* (*dat.*).
Ephesian, *Ephesius*.
equal, *par*, *dat.* Equal to (in *magnitude*, real or figurative), *instar* (*gen.*), 207.
error, *error*.
escape from, s. *fuga*, 157.
escape: it escapes me, *me fugit*, *fallit*, *præterit*, 259.
eternal, *æternus* (= everlasting); *sempiternus*, 123, c.
even, *etiam*.
even mind, *æquus animus*.
even — not, *ne* — *quidem*.
evening, in the, *vesperi*.
every, *omnis*.
every body, *quisque*, 396.
every tenth man, *decimus quisque*.
every body who *or* **that**, *quisquis*, *quicunque*, 396.
every thing, *omnia*, *pl*.
ever, *unquam*, *aliquando*, *quando*, 402.
evil, *malum*, *neut. adj*.
exactly, with a *numeral*; *ipse*, in agreement, 308.
exceed the bounds of moderation, *modum excedere*, *cess*.
exceedingly, *vehementer*.
excel, *antecellere*, *præstare*, 229.
exhort, *hortari*, *adhortari*.
expedient, *utilis* (*dat.*).
expedient: it is —, *expedit*.
expediency, *utilitas*.
experience (familiarity with a thing), *usus*, *ūs*.
exposed to, *obnoxius*, 212.
extortion, *pecuniæ repetundæ*; or only *repetundæ*.
extremely flourishing, *longe opulentissimus*.
eye, *oculus*.

F.

Face, to know a man by, *de facie nosse.*
fail (a friend), *deesse* (*dat.*), fail (one), *deficere*, 229.
faith, *fides*, 5.
faithful, *fidelis.*
fall on (= seize on), *incessere*, 229.
false, *falsus.*
falsehoods, utter many, *multa mentiri*, 38.
family, *familia.*
far from (thinking) this, *tantum abest ut* — (*ut*).
far: not to be — from, *haud multum* or *procul abesse* (*quin*), 91.
far be it from me not, 83. See note †, p. 40.
far, *multo* (with *compar.* and *superl.*), 410.
farewell, *ave*, *salve*, *vale*, 281.
fate, *fatum.*
fault, *culpa.*
favour, a, *beneficium.*
favour, *favēre* (*dat.*), *fav*, *faut.*
fawn upon, *adulari* (*dat.* or *acc.*).
fear, of *body*, *timor*; of *mind*, *metus*, ūs.
fear, *timere*, *metuere*, *vereri.* See 99.
feeble, *imbecillus.*
feed on, *vesci.* See 273.
feel thankful, *gratiam habere.*
fever, *febris*, *abl.* i.
few, *pauci*, æ, *a.*
few: a few days ago, *paucis his diebus.*
few: a few days before, *paucis illis diebus.*
fidelity, *fides.*
field, in the, *militiæ.*
fight, *pugnare*; fight on horseback, *ex equo.*
find, *invenire*, *reperire*, 177.
find: hard to find, *difficilis inventu*, 364.
finger's breadth. *See* Depart
finish, *conficere.*
fire, *ignis*, (= conflagration) incendium.
first, *primum*: at first, *primo.* See 83.
fit, *aptus*, 212.
fitted, *accommodatus*, 219.
fix by edict, *edīcĕre* (*ut*).
flank, on the, *a latere.*
flatter, *adulari* (*dat.* or *acc.*).
flaw, *vitium.*
flight, *fuga.*
flogged, to be, *virgis cædi*; *cæsus.*
folly, *stultitia.*
fond, *cupĭdus* (*gen.*).
food, *cibus*, i.
foot, *pes*, *pedis.*
for, when untranslated, 255.
for how much? *quanti?*
for as much—as, *tanti—quanti*, 266.
for less, *minoris*, 266.
for just as much—as, } *tantidem* —
for no more, than } *quanti*, 226.
for (= *in behalf of*), *pro.*
for (= *owing to*, of obstacles), *præ*, (*abl.*)
for instance, *verbi causâ.*
for some time, *dudum*, *jamdudum*, 420.
for (after to *fear*), sign of *dat.*
for any thing I care, *per me licet.*
for us (after *make*), *a nobis.*
foreign to, *alienus*, 212.
foretell, *prædicere.*
forget, *oblīvisci*, *oblītus*, 199.
former, the, *ille*, 378.
forsooth: as if —, *quasi vero*, 494.
fortune. See *Good.*
fortune: let — see to it, *id Fortuna vidĕrit.*
found, *condere*, *condidi*, *condĭtum.*
founder (of a family), *princeps familiæ.*
free from, *liberare* (*abl.*).
freedman, *libertinus*: (but with reference to his *master*, *libertus.*)
friendly, *amīcus.*
friends, his own, *sui.*
from a boy, *puero.*
from the heart, *ex animo.*
from a wall, *ex muro.*
from your neighbourhood, *istinc.*
from a different direction, *aliunde.*
from, after *conceal*, omitted, 251.
from, after *prevents*, *deters*, &c., *quominus*, 94.
from, after *recover*, *ex.*
front, in, *a fronte.*
frugality, *frugalitas.*
fruits (of the *earth*), *fruges*: (of a *tree*) *fructus.*
full, *plenus*, 182.
fury, *furor.*

G.

Gain an advantage, *emolumentum capere* (*cep*, *capt*),—*ex.*
gain possession of, *potiri* (*abl. gen.*).
Gaul, *Gallus.*
get possession of, *potiri*, *potitus* (*abl.*).
gift, *donum*, *munus*, *eris.* (See 242.)
give information, *docere*, 253: give much information, *multa docere* (*de*), 252.
give battle to, *prœlium committere cum*; *mīs*, *miss.*
given over, *desperatus.*
given it is, *datur.*
glad, to be, *lætari*, 521.
glory, *gloria.*

glorious. *gloriosus.*
go wrong, *errare.*
go away, *abire, decedere, cess.* See 308.
go about to destroy, *perditum ire,* 362*, *a.*
go on, *pergere, perrex, perrect.*
go on in your valour! *macte virtute esto!* 280.
god, *Deus,* 56.
gold, *aurum.*
golden, *aureus.*
good, *bonus;* (= beneficial, expedient) *utilis.*
good: to do —, *prodesse* (*dat.*).
good fortune: it was my — (*contigit mihi,—ut,* 374).
good time, in, { *in tempore.* / *tempore.*
govern, *imperare,* dat.; (= regulate, direct) *moderari* (*acc.* or *dat.* See 220).
grateful, *gratus.*
gratitude, *gratia.*
greatest (when *degree* is meant rather than size), *summus.*
greedy, *avidus* (*gen.*).
Greece, *Græcia.*
Greek, *Græcus.*
grief, *dolor.*
grieve, *dolere, mærere.* See 521.
ground, *humus;* on the ground, *humi.*
grudge, *invidere* (*dat.*), *vid, vis.*
guard against, } *cavere* (*acc.* 233), *cav,*
guard, be on my, } *caut.*
guidance, under your, *te duce;* under the guidance of Herdonius, *Herdonii ductu.*

H.

Habit of silence, *taciturnitas.*
had rather, *malle,* 150 (conjug. 142, l).
hail, *ave, salve,* 281.
hand, *manus,* 2*s*, 4. f.
hanging, *suspendium.*
happen (of *evils*), *accidere:* of *fortunate events, contingere* (*tig*): = turn out, *evenire.* (See 374).
happen: how does it happen that . . .? *quî fit ut,* &c.
happy, *beatus, felix.* (See 443.)
hard: are hard to avoid, *difficile vitantur.*
hard to find, *difficilis inventu* (*sup.*).
hardly (= scarcely), *vix.*
hardly any body, *nemo fere.*
harvest, *messis, f.*
hate, *odisse* (with tenses derived from perf.).
hateful, to be, *odio esse,* 242.
have, *habere.*
have a thing done, *faciendum curare,* 356.
have an interview with, *convenire,* (*acc.*).
have, in such sentences as, '*with whom we* have to do.' (See 336.)
head, *caput, capitis,* n.
heal, *mederi* (*dat.*).
healed, to be (of a wound), *consanescere.*
health, to be in good, *valere.*
hear, *audire.*
hearing: without hearing him (= him *unheard*), *inauditum* (*acc. masc.*)
heart (as the seat of the *affections*), *animus,* 92.
heart, *cor, cordis,* n.
heavy, *gravis.*
height: to such a —, *eo, adv.* (*gen.*).
help (a person in perplexity), *subvenire* (*dat.*); *juvare* (*acc.*), *auxiliari* (*dat.*), *succurrere* (*dat.* See 222, k.).
her (*acc. sing.*), *se,* if relating to nom. of sentence; if not, *eam.*
her, adj. *suus, a, um,* if relating to nom. of sentence; if not, *ejus.*
hesitate, *dubitare.*
hidden, *occultus.*
him, *se,* if relating to nom. of sentence if not, *eum.*
himself, 369; 373, c. (Q. on § 48.)
hinder, *impedire.* See Q. on § 15.
hindrance, *impedimentum.*
his own friends, *adherents,* &c. *sui.*
hit (= strike), *ferire, icere, cædere, cecîd, cæs.* See 299, i.
hold, *tenere.*
hold a levy of troops, *delectum habere*
hold one's tongue, *silere, tacere,* See 299, g.
hold cheap, *parvi pendere,* 266.
home, to, *domum:* at, *domi:* from, *domo*
honey, *mel, mellis.*
honour (= the honorable), *honestas;* (= probity) *fides, ei.*
honour, to be an, } *honori esse,* 242.
honorable, to be, }
honorable conduct, *honestas.* Honorable, *honestus.* Honorably, *honeste.*
hope, *sperare.* (See 15.)
horseback, on, *ex equo:* (of more than *one person*) *ex equis.*
house, at my, *domi meæ.*
how (with adj.), *quam.*
how disgraceful it is, *quanto opprobrio est.*
how many, *quot.*
how much, *quantum.*
how does it happen? *quî fit, ut . . .?*

how few there are, who — ? *quotus-quisque est, qui . . ?* (*with subj.*) 477.
human-feeling, } *humanitas.*
humanity, }
hunger, *fames, is.*
hurry, to be in a, *festinare.*
hurt, *nocere,* dat.; *lædere* (*acc. læs.*)
hurtful, to be, *nocere.*
husband, *vir,* 291.

I.

I for my part, *equidem.*
if — not, *nisi,* 451.
if however, *sin autem,* 451.
ignorant, to be, *ignorare* (*acc.*).
ignorant: not to be ignorant that, &c., *non ignorare, quin.*
ignorant: who is ignorant that, &c.? *quis ignorat, quin . . . ?*
ignorant of, *rudis* (*gen.*).
immediately after the battle, *confestim a prælio,* 348.
immense, *ingens.*
immortal, *immortalis.*
impiety, *impietas.*
impiety: if it may be said without —, *si fas est dictu,* 364.
impiety: it cannot be said without —, *nefas est dictu,* 364.
importance, it is of, *interest* (*gen.*), 203.
importance, it is of great, *magni* (or *multum*) *interest,* 206, a.
important, *gravior.*
importune, *flagitare.*
impose on, *imponere, posui, positum,* 233.
impute as a fault, *vitio* or *culpæ dare* or *vertere,* 242.
in the presence of the people, *apud populum.*
in (an author), *apud* (*Xenophontem,* &c.).
in front, *a fronte.*
in flank, *a latere.*
in the rear, *a tergo.*
in triumph (to lead), *per triumphum.*
inattentive to, *negligens* (*gen.*), 183.
increase, *augēre, auxi, auctum,* (*trans.*) *crescere, crevi* (*neut.*).
incredible, *incredibilis.*
inconsistent with, *alienus,* 212.
inconvenient, *incommodus.*
induce, *adducere ut,* &c.
indulge, *indulgere, dulsi, dultum* (*dat.*).
industry, *diligentia.*
inflict punishment on, *aliquem pœnâ afficere,* 276.
influence: to have great — with, *multum valere apud aliquem.*
inform, *certiorem facere,* 187.
information. See *Give.*
inhabit, *incolere, colui, cultum.*
injure, *violare,* (= do harm to) *lædere* (*acc.*).
injurious, it is, *nocet* (*dat.*).
injury, *injuria.*
innocent, *innocens.*
insignificant · how —! *quam nullus!*
insolence to such a height of, *eo* (*adv.*) *insolentiæ,* 512.
instance, for, *verbi causâ.*
interest (= true interest), *utilitas.*
interest: it is the — of, *interest* (*gen.*), 203.
interests (to consult the). See 233.
interests (to provide for). See 233.
interview. See *Have.*
intimate: to be — with, *familiariter uti,* abl.
inventor, *inventor, fem. inventrix.*
invest (= blockade), *obsidere, sedi, sessum.*
invoke, *appellare.*
iron-hearted, *ferreus.*
is (= is distant), *distat.*
island, *insula.*
it cannot be but that, *fieri non potest quin.*
it is not every man who can, &c., *non cujusvis est,* &c. 190.
Italy, *Italia.*

J.

Javelin, *jaculum.*
jest, *jocus.*
jewel, *gemma.*
join battle with, *committere prælium* (*cum*).
journey, on the, *iter viam.*
joyful, *lætus.*
just (equitable), *æquus.*
justice, *justitia.*

K.

Keep, *servare.*
keep one's word, *fidem præstare.*
keep up a certain state, *splendide se gerere.*
kill, *interficere, occidere, necare,* 308.
king, *rex, rēgis.*
know, *scire, novisse, callēre,* 395.

L.

Labour, *labor.*
lame of one leg, *claudus altero pede.*
lamp, *lucerna.*

large, *magnus*.
lasting, *sempiternus*.
latter, the, *hic*.
laugh, *ridēre, rīsi, rīsu*.
law, *lex, legis*.
lay on, *imponere*.
lay down, } *ponere, posui, positum*.
lay aside, }
lay a person under an obligation, *gratiam ab aliquo inire*.
lay down a magistracy, *magistratum abdicare*; (or *se* with *abl.*, 308.)
lead a life, *agere vitam*; *eg, act*.
league, *fœdus, eris*.
learning, branch of, *doctrina*.
lean on, *niti, nisus, nixus* (*abl.* 273).
learn, *discere, didici*.
learn by heart, *ediscere*.
leave, *relinquere, liqui, lictum*: (by will), *relinquere*.
leave (= go out of), *excedere* (*with abl.*) *cessi*, 83.
leave nothing undone, *nihil prætermittere quin*.
leave off, *desinere, desii, desitum*.
leg. See *Lame*.
leisure: I have —, *vacat mihi*, 154.
Lemnos, *Lemnos*, G. i.
let me know, *fac sciam* (*with ut omitted*).
let out to be built by contract, *locare faciendum*.
letter, *literæ, pl.*: *epistola*.
levy troops, *delectum habere*.
liable to, *obnoxius*, 212.
liar, *mendax* (*adj.*).
lie, *mentiri*.
lie near, *adjacēre*, 229.
life, *vita*; (= life-time) *ætas*. In the life-time of Augustus, *Augusto vivo*, 364
lift up, *tollere, sustuli, sublatum*.
light, *levis*.
light (= kindle), *accendere*: *succendere rogum*, &c. (See 299, h.)
lightning, *fulmen, inis*.
like, *similis*, dat.: (= equal to in size) *instar* (*gen.*).
like (*verb*). See 491, *d*.
lines: to draw up an army in three—, *triplicem aciem instruere*.
literature, *literæ*.
little, *or* a little (= *few things*,) *pauca*, 23.
little: but *or* too —, *parum*.
little, a (= some, but not much), *paulum*; *paululum*, 402.
long, *diu*: *pridem, jamdiu, jampridem*. See 420.
long for, *avere*, of an *impatient, gestire* of a *joyous* longing.
look to that yourself, *id ipse vidēris*.
loquacious, *loquax*.
lose, *perdere, perdidi, perditum*: lose (passively), *amittere*. (See 56.)
lose an opportunity, *occasionem amittere*.
lose flesh, *corpus amittere*.
love, *amare, diligere*. (See 185, a.)
lover of, *amans, diligens* (*gen.*, 183.).
lover, such a lover of, *adeo amans* or *diligens* (*gen.*, 183).
lowest, *infimus, imus*.
lust, *libido, inis*.
luxurious, *luxuriosus*.
lyre, to play on the. See *Teach*.

M.

Mad, to be, *furere*.
madness, *amentia*, 512.
magistracy, to hold, *magistratum gerere*.
make, *facere* (*fec, fact*); *efficio*: am made, *fio*. *Obs.* 'makes *all things* (*acc.*) flourish;' in Lat. 'makes that (*ut*) *all things* (nom.) should flourish,' 254.
make the same promise, *idem polliceri, pollicitus*.
make treaty, &c., *fœdus icere*, 299.
make this request of you, *illud te roga* (*ut ne*).
make (= appoint to an office), *creare*.
make mention of, *meminisse, recordari*, 201.
make sport of, } *illudere, lusi* (*dat.*)
make merry with, }
make the same boast, *idem gloriari*.
make it my first object, *id agere* (*ut*)
make for us, *a nobis facere*.
make a decree in a man's favour, *secundum aliquem decernere*; *decretum, decretum*.
making haste (after *opus est*), *properate*, (*abl.* part. 171).
maker, *effector*: *fem. effectrix*.
man, *homo, vir*. (See 38, y.)
man: I am not the — to; *non is sum, qui* (*subj.*).
manners (= morals, character,) *mores, um, pl.*
many, *multi*.
march against the enemy, *obviam ire hostibus*.
marry (of a female), *nubere* (*dat.* 222).
Marseilles, *Massilia*.
master, *magister, dominus, herus*. (See 180.)
matter, *res*.
mean, *sibi velle*.

mean time; in the —, *interim*, *interea*. (See 402.)
means, by no, *minime*.
meat, *cibus*.
medicine, *medicina*.
meditate, *meditari* (*acc.*).
meet, to go to, *obviam ire* (*dat.*).
melt, *liquescere*, *licu*.
merchant, *mercator*.
middle of, *medius* (in agreement with its subst. 179).
mile (= 1000 paces), *mille passus*: pl. *Millia passuum*.
Miletus, of, *Milesius*.
milk, *lac*, *lactis*.
mind, *mens*, *mentis*; *animus*.
mindful, *memor* (*gen.*).
miserable, *miser*, *era*, &c.
mistaken, to be, *falli*.
mistaken, I am, *me fallit*.
mock, *illudere* (*dat.* 229).
moderate, *moderari* (*acc.* or *dat.* 220).
money, *pecunia*.
month, *mensis*, *m.*
moon, *luna*.
moral, *sanctus*.
morals, *mores*, *um.*
more, *plus* (with *gen.*). For more, *pluris*.
mortal, *mortalis*.
most men, *plerique*.
motion, *motus*, &c.
mound, *agger*.
move, *movere*, *mov*, *mot*. Move, *neut. moveri*.
much, *multa*, *n. pl.* (but if *opposed* to *many* things, or followed by *gen.* *multum*.)
much less, *nedum*, 443.
multitude, *multitudo*, *inis*.

N.

Naked, *nudus*.
name, *nominare* (also = to appoint).
nature, *natura*; *rerum natura*.
near, *prope* (*acc.*).
near, to be very, *minimum abesse* (impers.) *quin*, 92.
nearer, *propior*; (*adv.*) *propius*, 211.
nearer am, *propius abesse* (*quam*), 319.
nearest, *proximus*.
nearly, *prope*, *pene*.
need, *egere*, *indigere* (*abl.* or *gen.*).
need, have — of, *opus est*, 176, e.
need, you have no —, *nihil opus est*.
negligent, *negligens* (*gen.*), 183.
neighbourhood, in your, *istic*,
neighbourhood, from your, *istinc*. } 337.
neighbourhood, to your, *istuc*.
neither — nor, { *neque* — *neque*. / *nec* — *nec*.
neutral, *medius*.
never, *nunquam*.
nevertheless, *tamen*.
news of the town, *res urbanæ*.
next: the next thing is, *sequitur ut* 85.
night, by, *noctu* or *nocte*.
no, *nullus*; after *ne*, *quis*.
no one, *nemo*.
no painter, *nemo pictor*.
no where, } *nusquam*.
no whither, }
no time, *nihil temporis*.
nobody, *nemo*, *inis*.*
none of you, *nemo vestrum*.
none of those things, *nihil eorum*.
nor, *neque*, *nec*: but after *ut* or *ne* it is *neve* or *neu*.
not, *non*. After *rel.*, see p. 215, d.
not yet, *nondum*.
not one's own, *alienus*.
not even, *ne* — *quidem*.
not only — but also, *non solum* — *sed*, or *verum etiam*.
not so far off, to be, *propius abesse*.
not to say, *ne dicam*.
not that — but, *non quod* — *sed*; *non quo* — *sed*; *non eo* or *ideo quod* — *sed*, 492.
not at all, *nihil*.
not as if not, *non quin*, with *subj.*
not to be far from, *haud multum* (or *haud procul*) *abesse* (*quin*).
nothing, *nihil*.
nothing but, *nihil aliud nisi*, 185.
nourish, *alere*, *alu*, *alit* or *alt*.
now (= already), *jam*.
number, *numerare*.

O.

Obey, *parēre*, *obedire* (*dat.* See 222)
object, not to, *non recusare quin*, 92.
obligation, lay a man under a great, confer an — on, *magnam ab aliquo* (*Cic.*), *apud aliquem* (*Liv.*), *gratiam inire*, 339.
obliging, *commodus*.
obstruct, *intercludere*, *clus*.
obtain, *potiri* (*abl. gen.*).
occasion: you have no — to hurry, *nihil est quod festines*, 477.

* *Neminis* and *nemine* are not found, but *nullius*, *nullo*:—except now and then *nemine* with pass. participle.—NEMO *ablativum* nec habet, nec habet *genitivum*.

occasion: have—for *opus est*, 170.
ocean, *oceanus*.
occupy myself in, *operam dare*, 337.
odious, to be, *odio esse*. 242.
of, after '*strip*,' &c. (*abl.*)
of, after '*become*,' '*deserve well*,' &c. '*am persuaded*,' and when *of* = *concerning*, *de*.
of, after '*enquire*,' *ex*.
of others, *alienus*, *a*, *um*.
of such a kind, *ejusmodi*.
offend, *offendere*, *fendi*, *fensum* (*acc.*).
offend against, *violare*.
offence: if I may say so without —, *pace tuâ dixerim*.
old, *vetus*, *veteris* (*n. pl. vetera*).
old man, *senex*, *G. senis*, *G. pl. um*.
old age, *senectus*, *ūtis*.
one (of two), *alter*, *G. ius*.
one thing—another, *aliud*—*aliud*, 38.
one (= a certain), *quidam*.
one (= some one, no matter who), *aliquis*.
one's, *suus*.
only, adj. *solus*, *G. ius*.
only: the—one who, *unus qui* (with *subj.*).
only son, *unicus filius*.
opinion, to be of, *censēre*.
opportunity, *occasio*.
oppose, *repugnare* (*dat.*), *obstare* (*dat.*).
or, *aut*, *vel*, *ve*, 456 (in questions *an*).
or not, *necne*. See 122.
orator, *orator*.
order, *jubere*, *jussi*, *jussum* (*acc.* with *inf.*).
ought, *oportet*. See 126.
out of, *e*, *ex*.
out of doors, *foras*.
out: to dine out, *cœnare foris*, 339.
over: it is all over with, *actum est de*.
over against, *adversus*.
overpower (with emotion), *frangere*, *fregi*, *fractum*.
overthrow, *evertere*, *verti*, *versum*.
owe, *debere*.
owing: it is owing to, *per aliquem stat*, *quominus*, &c. 99.
own (*emphatic*), *ipsius* or *ipsorum*, after *meus*, *tuus*, &c.

P.

Pace, *passus*, *ūs*.
pained, to be, *dolere* (*acc.* or *abl.* with *de*.).
pardon, *venia*.
pardon, *ignoscere*, *novi* (*dat.*); (of a superior) *veniam dare*.
parent, *parens*; *genitor*, *fem. genitrix*.
part, *pars*, *partis*.
partner, *consors*, 185.
party, to be on our, *a nobis sentire*.
past, the, *præterita*.
peck, *modius*.
peculiar, *proprius*, 212.
perceive, *sentire*.
perchance (in questions), *quid* in *es quid*, *numquid*, 400.
perform, *fungi*, *perfungi*, *functus* (*abl.*).
perhaps, *fortasse*.
permitted, it is, *licet*.
permitted, I am, *licet mihi*.
perpetual, *sempiternus*.
perseverance, *perseverantia*.
persist, *perseverare*.
persuade (= advise), *suadere* (*dat.*); = advise effectually, *persuadere*, *suasi* (*dat.*).
persuaded, I am, *persuasum est mihi de*, &c., or *persuasum habeo*, 291.
perverse, *perversus*.
perversely, *perverse*.
philosopher, *philosophus*.
philosophy, *philosophia*.
piety, *pietas*.
pity (I), *miseret me*, or *misereor*, *gen.* (See 201, r.)
pity, *misericordia*.
plainly: see — through, *perspectum habeo*, 364.
planet, *planeta* or *es*.
plan, *consilium*.
plant, *serere*, *sevi*, *satum*.
play, *ludere*, *lusi*.
play on the lyre. See *Teach*.
plea, a cause, *agere causam*.
pleasant, *jucundus*.
please, *placere* (*dat.*).
pleasure, *voluptas*.
poet, *poeta*.
point: to be on the—of, *in eo esse ut*. 479.
poison, *venenum*.
Pompey, *Pompejus*.
possession, to be in, *tenēre*.
possession, to gain, *potior* (*abl.* or *gen.*).
possible as (after *superl.*), *quam*, *vel*, 410.
possibly. As great as can possibly be, *quantus maximus potest esse*, 412.
post himself, *considĕre*, *sedi*, *sessum*.
poor, *pauper*.
power, *potentia* of *actual*, *potestas* of *legal*, *conceded*, &c., power.
power: to put himself in their—, *potestatem sui facere*.
power: to be in our—, *in nostrâ potestate esse*.
powerful, *potens*.
practice (justice, &c.), *colere*, *colui*, *cultum*.
praise, *laus*, *laudis*.

praise, to, *laudare*.
pray (= beg earnestly), *orare*.
predict, *prædicere*.
prefer, *anteponere, posu, posit*.
prefer a charge, *reum facere de*, 187.
prefer a capital charge against, *rei capitalis reum facere*, 187.
prefer a charge of immorality against, *de moribus reum facere*, 187.
prejudicial, to be, *obesse* (*dat.*).
prepare, *parare*.
present with, *donare*, 207.
present, give us a, *dono* or *munerí dare*, 242, (3.)
present, to be, *adesse* (*dat.*).
preservation: tend to the —, 335, *c*.
pretend, *simulare*.
pretty often, *nonnunquam*.
prevent, *obstare, obstit* (*dat.*).
priest, priestess, } *sacerdos, otis*.
proceed against a person, *consulere in aliquem*.
produce (= fruits), *fruges, pl.*
productive of, *efficiens* (*gen.*), 183.
profitable, to be, *prodesse* (*dat.*).
promise, *polliceri, licitus; promittere*. See 17, l. See 15.
prompt execution (after *opus est*), *maturè facto*, 177.
prone, *proclivis* (*ad.*).
property, all my, *omnia mea*.
property, all their, *omnia sua*.
prosecute, *postulare*, 201.
protection, take under one's, *tueri*, 374.
proud, *superbus*.
prove an honour, *honori esse*; (*prove* done by *sum* with the *dat.*, 242.)
prove myself mindful; *præstare me memorem*.
prove my gratitude, prove myself grateful, } *gratiam referre*.
provide for the interests of, *providere vid, vis; prospicere, spex, spect* (both with *dat.*).
provided that, *dum, modo*, or *dummodo* (*after which* 'not' *is* ne), 494.
pull down, *diruere, ru, rut*.
punishment, *pœna*.
purpose, for the, *causâ*.
purpose, to no, *nequicquam, frustra*.
put; put down, *ponere, posu, posit*.
put off, *exuere, exu, exut*.
put in mind of, *admonere*, 194.
pyre, *rogus*.

Q.

Quite (to be without), *plane* (*carere*).

R.

Ratify a treaty, *icere fœdus*.
rather, I had, *mâlo*.
rational faculty, *mens*.
rear, in the, *a tergo*.
reason, you, &c., have no, *nihil est quod* (*subj.*).
receive, *ac-, ex-, re- cipere, cep, cept*. (See 308.)
receive favourably, *boni consulere* (*in Quintil., Seneca, &c.*); *in bonam partem accipere*, 185.
reckon, *numerare*.
reckon one thing after another, *postha-bere*.
reckon as a fault, *vitio vertere*, 242.
recollect, *reminisci*.
reconciled, to be, *in gratiam redire* (*cum*).
recover, *convalescere, valu*.
recruit myself, *me reficere*.
refrain: I cannot — from, *temperare mihi non possum, quin*, &c.
regard the interests of, *prospicere, spex, spect* (*dat.*).
reign, *regnare*.
reign: in your —, *te rege*: *te regnante* or *imperante*, 364.
reject, *repudiare*.
rejoice, *gaudere, gavisus sum*.
relate, *narrare*.
relieve from, *liberare* (*abl.*); (of a *partial* relief) *levare* (*abl.*).
religion, *religio*.
relying on, *fretus* (*abl.*).
remainder = rest of, 179.
remains, it, *reliquum est, restat* (*ut*).
remedy, *remedium*.
remember, *meminisse* (*Imperat. memento*); *recordari, reminisci*. (See 201, q.)
remind, *admonere* (*gen.*).
render, *reddere, did, dit*.
renew, *renovare*.
repair, *reficere, fec, fect*.
repay a kindness, *gratiam referre*.
repent: I — me, *me pœnitet* (*gen.*).
report, *fama*.
require, *egere, indigere* (*gen. abl.*).
required, are, *opus sunt*, 172.
resignation, *æquus animus*.
resignation, the most *or* great est, *æquissimus animus*.
resist, *resistere, restit; repugnare* (*dat.*).
resolve, *constituere, stitu, stitut*.
rest, *requies*.
rest on, *niti*, 273.
rest of, *adj. reliquus*. (See 179.)
rest, all the, *cetera omnia*.

restore liberty to his country, *patriam in libertatem vindicare.*
restrain, *temperare* (*dat.*), 220.
restrained, to be, *inhiberi.*
retain a grateful sense, *gratiam habere.*
return, *redire, reverti, revenire.* (See 339, p.)
return thanks, *gratias agere; ēgi, actum.*
revile, *maledicere* (*dat.*).
reviler, *vituperator.*
revolt from, *deficere ab; fēci, fectum.*
rich, *dives.*
riches, *divitiæ.*
right, *rectus:* (of situation,) *dexter.*
rise, *oriri, ior, ortus.* (See 443.)
rival, *æmulari* (*dat.* or *acc.*).
river, *flumen, amnis, fluvius,* 472, o.
rob, *spoliare* (*abl.*).
rod, *virgæ, pl.*
rope (= hanging), *suspendium.*
Rome, *Roma.*
Roman, *Romanus.*
rule, *regula.*
ruling power, to be *rerum potīri.*

S.

Safety, *salus, utis.*
sail past, } *prætervĕhi, vectus* (*acc.*).
sail along, }
sake: for the — of, *causâ.*
sake, for its own, *propter sese.*
salute, *salutare.*
same, *idem.*
satisfaction, to your, &c., *ex* (*tuâ*) *sententiâ.*
satisfactorily, *ex sententiâ.*
satisfy, *satisfacere* (*dat.*).
say, *dicere:* (= *asserti*) *ait.*
say that — not, *negare.*
say: not to say, *ne dicam.*
say: they (= people) say, *ferunt.*
say: as they say, } *ut aiunt.*
saying: as the — is, }
says he, *inquit.*
sauce, *condimentum.*
scarcely, *vix.*
sea, *mare.* By sea and land, *terrâ marique.*
season, *tempestas.*
seasoning, *condimentum.*
second, *alter.*
sedition, *seditio.*
see, *videre;* (= distinguish; have the *sense* of sight) *cernere.*
see that you don't, *vide ne.*
see (plainly) through (any thing), *aliquid perspectum habēre,* 364.
see; do you see to that, *id tu vidēris.*
seem, *vidēri, visus.*
seize on, *incessere* (of *fear*, &c.), 229.
self, selves. (See 368.) I myself, *ipse,* 33.
sell, *vendere* (*vendidi, venditum*).
sell, *neut. venire* (*veneo*), 267.
senate, *senatus.*
send, *mittere, misi, missum.*
send forward, *præmittere.*
send (news by letter), *perscribere.*
send to the assistance of, *auxilio mittere* (*two datives*).
sentence, *sententia.*
serpent, *serpens.*
serve a campaign, *stipendium merere,* or *mereri,* 308.
serves, *est* (with *dat.* 237).
service, to be of, *prodesse* (*dat.*).
serviceable, *idoneus.*
sesterce, *sestertius.*
set on fire, *incendere, succendere.* See 299.
set out, *proficisci, fectus.*
set out to the assistance of, *auxilio proficisci* (*two datives*).
set at liberty, } *liberare* (*abl.*).
set free from, }
several, *plures.*
several times, 420.
severe, *gravis: gravior,* 409, g.
severity, *gravitas.*
shadow, *umbra.*
shed, *profundere, fūdi, fusum.*
should, = ought, *debere, oportet,* 126 or (after Exerc. 49, Pt. I.) *part in dus,* 326, 327.
show (myself brave), *præbere.*
Sicily, *Sicilia.*
sick, *æger, gra, grum:* (of *body* or *mind*) *ægrotus.*
side, to be on our, *a nobis stare.*
siege, *obsidio.*
silence, *silentium:* (*habit* of) *taciturnitas.*
silent, *tacitus:* (*habitually*) *taciturnus.*
silent, to be, *silere, tacere.* See 299.
silver, *argentum.*
sin, *peccare.*
since, *quum, quoniam,* 492.
sister, *soror.*
size, *magnitudo.*
skilled in, *perītus* (*gen.*).
slaughter, *trucidare.*
slave, *servus.*
slave, to be the, *servire* (*dat.*).
slay, *occidere, cīdi, cisum.*
sleep, *somnus.*
smack of, *redolēre* (*acc.*), } 245.
smell of, *olēre,* }
snatch away, *eripere, ripui, reptum* (*dat* of pers.).
snares, *insidiæ.*

snow, *nix, nivis.*
so near home, *tam prope a domo.*
so. The thing is so, *res ita se habet.*
Socrates, *Socrates, Gen. is.*
sold, to be, *venire* (*veneo*), 267.
some, *aliquis, quispiam,* 392. See note x. and 390, v.
some one or other, *nescio quis,* 394.
some body of consequence, *aliquis,* 396.
some other place, to, *alio.* 394.
some other place, from, *aliunde.*
some other direction, in, *alio.*
some other direction, from, *aliunde.*
some considerable, *aliquantum.*
some — others, *alii — alii.*
sometimes *nonnunquam, aliquando, interdum.* See 402.*
somewhat. Omit, and put adj. in *compar.* 408: or translate by *paulo* with compar.
sorry: I am — for, *piget me* (*gen.*).
soul, *animus.*
sow, *serere, sev, sat.*
Spain, *Hispania.*
spare, *parcere, peperc* (*dat.*).
speak, *loqui, locutus.*
speak the truth, *verum dicere.*
spear, *hasta.*
speech, *oratio,* 249.
spend his life, *vitam agere.*
spend his time (in), *tempus impendĕre,* 337.
spoken ill of, to be, *male audire.*
sport: to make — of, *illudere, lus* (*dat.*).
stand in need of, *egere* (*gen. abl.*).
stand by, *adesse* (*dat.*).
star, *stella,* See 51.
stay (in a place), *commorari.*
starvation, *fames.*
state, *respublica.*
stick, *bacillum.*
stir out of the city, *urbe excedere,* 249.
stone, *lapis, adj. lapideus.*
storm, *oppugnare* (*acc.*).
storm, to take by, *per vim expugnare.*
strange, *mirus.*
strength, *vires, ium.*
strip off, *exuere.*
strive, *niti, eniti, nisus, nixus, ut.*
struck (by *stones, lightning,* &c.), *ictus.*
study, *studere* (*dat.*).
subject to, *obnoxius* (*dat.*).
succeed (= follow), *excipere* (*acc.*).
successfully, *ex sententiâ.*
succour, *succurere* (*dat.*).
such, *talis.*
such is your temperance, *quæ tua est temperantia,* 56.
such a manner, in, *ita* (*ut*).
suffer, *sinere, siv; pati, passus.* See 532.
suggestion, at your, *te auctore.*
suitable, *idoneus,* 212.
sun, *sol.*
superior, to be, } *antecellere, præstare,*
surpass, } 229.
superstition, *superstitio.*
supper, *cœna.*
support (= nourish), *alere, alu, alit,* or *alt.*
surround, *circumdăre* (*urbem muro,* or *murum urbi*).
survive, *superesse.*
survivor, *superstes, itis.*
suspense, to be in anxious, *pendēre animi, animo* (*or* if necessary, *animis.*
suspicion, *suspicio.*
swallow, *hirundo, dinis*
swear, *jurare.*
Syracuse, *Syracusæ.*

T.

Take,† *capere* (*cep, capt*): *sumere* (*sums, sumpt*). See 492.
take by storm, *expugnare.*
take in good part, *boni consulere,* 185.
take away, *adimere, eximere.* See 385, o (*em, empt*): *eripere* (*dat.* of pers.).
take measures against, *consulere in* (*acc.*).
take cruel measures against, *crudeliter in* (*aliquem*) *consulere.*
take a camp, *exuere hostes castris,* 233
take care, *cavere, cav, caut.*
take care that, *vide* (*ne*).
take under one's protection, *tueri,* 374.
take hold of, *prehendere.*
teach, *docere,* two acc. 257.
teach to play on the lyre, *fidibus docere* (i. e. *teach with* or *on the strings*).
teacher, *magister; fem. magistra.*
temple, *templum.*
tenacious, *tenax* (*gĕn.*).
tend, to, 335, c.
terrify, *terrere.*
territory, *ager.*
thank, *gratias agere.*
that (after *doubt, dēny,* &c. with neg.), *quin.*

* Rarius *interdum* quam *nonnunquam* esse memento.
† Take arms, *arma capere,* or *sumere.* (*Cicero.*)

that (after *fear*), *ne*; *that—not*, *ut* (or *ne non*).
that, as nom. to '*is*,' &c., agrees with *nom.* after it, 386, m.
that famous, *ille*, 381.
that (after '*it remains*,' '*it follows*'), *ut*.
that too, *et is*; *idemque*, } 385.
that too not, *nec is*, }
that only, *is demum*, 385.
Thebes, *Thebæ*; *arum*.
then (= at that time), *tum*.
then (= after), *deinde*, *inde*.
then (= therefore), *igitur*, *itaque*.
there, *ibi*.
there is no doubt, *non est dubium quin*.
there are some who (think), *sunt qui* (*putent*).
there are not wanting, *non desunt qui* (*subj.*).
there are found some who, *reperiuntur qui* (*subj.*).
think, *censere*, *putare*, *existimare*, *arbitrari*, See 257.
think nothing of, *nihili facere*, 266.
thigh, *femur*, *oris*, *n.*
thing. A thing which (referring to a preceding sentence), *id quod*: sometimes, *quæ res*, 36.
thirst for, *sitire*, acc., 240.
this being the case, *quæ quum ita sint*.
thousand, *mille*, adj.; *pl. millia*, subst.
threaten, *minari*. See end of 222.
three hundred, *trecenti*.
three days, space of, *triduum*.
three years, space of, *triennium*.
through, expressing the *cause*, sign of *abl.*
throw before, *projicere*, *jec*, *ject* (see 75, l.).
throw off, *exuere*.
till, *colere*, *colu*, *cult*.
till, *donec*, *dum*, *quoad*, 507, &c.
time, at that, *id temporis*.
time: at the time of the Latin Games, *Ludis Latinis*.
time, for a long, *dudum*, *diu*, *jamdudum*, &c. See 420.
times, two or three (= several times),* *bis terque*.
times, two or three (= not more than),* *bis terve*.
times, many times as great, *multis partibus major*.
timid, *timidus*.
tired: am — of, *tædet me* (*gen.*).
to death (after *condemn*), *capitis*.
to no purpose, *nequicquam*, *frustra*. See 33.
to each other (after *contrary*, *compare*), *inter se*.
toga, *toga*.
together (after to *compare*), *inter se*.
to-morrow, *cras*.
tongues: to hold their —, 299.
too much, *nimius* (*nimius somnus*, or *nimium somni*).
too dear, *nimio*.
top of, *summus*, (*adj.* See 179).
torch, *tæda*.
tortured: to be — in mind, *discruciari animi*.
towards, *adversus*, *erga*, 470: *in*, 281.
treachery, *proditio*.
treason, *proditio*.
treaty, *fœdus*, *eris*.
tribune, *tribunus*.
triumph, *triumphus*.
triumph in, *per triumphum* (*ducere*).
triumph: gain a — for a victory over the Gauls, *de Gallis triumphare*.
troublesome, *molestus*.
Troy, *Troja*.
true: it is — but, *ille quidem—sed*, 383.
truly, *vere*.
trustworthy, *fidelis*.
truth, *veritas*.
turn back, *revertere*, *reverti*, 339.
turn out, *evadere*, *vas*.
turn it into a fault, *vitio vertere*, 242, (2).
Tuscan, *Tuscus*.
two days, space of, *biduum*.

U.

Unacquainted with, *rudis* (*gen.*).
unbecoming, it is, *dedecet* (*acc.*).
unburied, *inhumatus*.
under favour, *bonâ tuâ venia*.
under such an age, 306.
understand, *intelligere*, *lex*, *lect*.
undertake, *suscipere*: (= engage to do) *recipere*.
undertake to corrupt, *corrumpendum suscipere*.
unexpectedly, *de improviso*.
unfriendly, *inimicus*.
unless, *nisi*, 451.
unless indeed, *nisi vero*, or *forte*.
unless I am mistaken, *nisi me fallit*.
unlike, *dissimilis* (*dat.*).
unmindful, *immemor* (*gen.*).
unskilled in, *imperitus* (*gen.*).
unteach, *dedocere*; (*two accus.*)
unwilling, to be, *nolle*.

* Bis terque *augebit*, *minuet* bis terve *notatum*.

unwilling, } *invitus.*
unwillingly, }
unworthy, *indignus* (*abl.*).
use, *uti* (*usus*), abl.
use, make a bad — of, *male uti* (*abl.*).
use, make a perverse — of, *perverse uti* (*abl.*).
useful, *utilis*, 212.
useless, *inutilis*, 212.
utter many falsehoods, *multa mentiri* (*de*), 38.

V.

Vain, in, *necquicquam; frustra* (See 33).
value, *æstimare*, 264.
valuable, *pretiosus.*
very (with *superl.*), *vel*, 410.
very many, *permulti.*
very much, *permulta.*
very little, *perpauca.*
very, to be translated by *magnus* or *summus*, when the adj. after 'very' is translated by a subst. 'Is *very honorable*,' '*magno honori est*,' 242.
vice, *vitium.*
violence, *vis.*
virtue, *virtus, virtutis.*
virtuous, *honestus.*
virtuously, *honeste.*
visit (on *business*), *adire*; (as a *friend*) *visere*; (on *business*, or *not*) *convenire.* See 249.
voyage, to have a prosperous, *ex sententiâ navigare.*

W.

Wage, *gerere, gesse, gest.*
wait, *manere.*
wait for, *expectare, opperiri, præstolari*, See 299.
wait upon, *convenire* (*acc.*).
walk, *ambulare.*
wall, *murus*; (of a walled city) *mœnia, pl.*; (of a house) *paries, etis*: (of a garden, &c.) *maceria.*
wanting to be, *deesse* (*dat.*).
war, in, *bello.*
warn, *monere* (*ut, ne*). See p. 222, note.
washed, to be (of an *island*), *circumfundi, fusus.*
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† Potius dixerim, ubi de re præteritâ agatur, perfectum subjunctivi magis *eventum facti* spectare; imperfectum *mentem et consilium agentis*. Günther.

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† *Moneo*, = to *warn* a person *to do something*, sometimes takes infin. instead of *ut* with subj.—Cic. hardly ever uses the infin. if any particular *subject* is named:—*ratio ipsa* MONET, *amicitiæ* COMPARARE.

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